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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVI

JACKSON, MISS., January 10, 1924

NEW SERIES
VOLUME XXVI No. 2

On December 20th, the corner stone of the new church was laid at Port Gibson, Dr. R. B. Gunter making the address.

Philadelphia reports the lowest record ever for intoxication on new year's eve, and the smallest number of arrests.

Friends of Simmons College, Abilene, Texas, raised in one day \$100,000.00 for endowment. They propose to make it \$300,000.00 in order to get another \$100,000.00 from the General Education Board of New York.

Those who favor the enforcement of law had a conference in Washington recently to see how the Volstead law can be more effectively executed—Those who are opposed to the Volstead Law are to have a meeting soon in Washington to see how the law can be more successfully evaded.

Episcopalians like other folks, or a little more so, are having trouble over the question of the virgin birth, inspiration of the Bible, resurrection of Christ etc. But you mustn't say that they have fundamentalists and modernists among them. Well we have some Baptist who don't like names, but the things for which the names stand have existence with us and with them.

It is often said that a hard year financially proves most fruitful in missionary collections. This seems to be borne out by the fact that Mississippi last year with the poorest crops ever made a good advance in the 75 Million Campaign contributions, while North Carolina with a prosperous year fell back—But we must prove ourselves in 1924 for the test will be on us as it has not been for a long time.

Every editor immediately senses an editorial in some other paper which was written by request, or because it happened to be a certain season of the year. It is an effort compelled by the occasion or a sense of duty. It is flat as unleavened bread, and as tasteless as fruit in a dream. Of course he skips it after reading a line or two. That is the sort of impression one gets from church services which are ordered by the church calendar; indeed this is the way that all prayers in a book are apt to impress him.

Mrs. Rebecca Sproles, widow of Dr. H. F. Sproles passed away December 21st, at the home of her daughter, Mrs. J. W. Provine at Clinton. Mrs. Sproles was one of the gentlest spirits we have ever known, and was the solace and inspiration of her devoted and useful husband through the long years of their service together for the Master. He was pastor of First Church, Jackson, for about 20 years, and then for several years of First Church, Vicksburg. His last years were spent as Bible teacher in Mississippi College. Mrs. Sproles was born in South Carolina near Greenville, her father being Mr. Pickell. Her brother a teacher in the University of Arkansas. She has been in poor health for more than a year and passed away December 21st, leaving two daughters, Mrs. Provine of Clinton and Mrs. Venable of Oklahoma, also a son, Mr. Arthur Sproles of Memphis. Another son, Dr. Henry Sproles preceded her a few years to the other shore.

It is said that one-half of the National Democratic Executive Committee are women.

Dr. W. D. Nowlin goes from Greensburg, Ky., to the pastorate of Arcadia, Fla. He was pastor in Florida a few years ago.

There are nearly thirty-five per cent more children in the families of farm people than is in those living in the cities. This is a good omen for the future.

The Baptist Message proposes to come out in a new year's dress, with large pages.

A new church has been organized in New Orleans, Lakeview, with Rev. Bunyan Champlin as pastor.

Criticism has been made of the American Revised Version of the Bible that the copyright is owned by a private concern. This firm is now preparing to turn over all its rights to an American Foundation chartered for the publication of this version of the Bible, which many think the best ever made.

Episcopalians in America report fewer baptisms and fewer confirmations and fewer marriages in 1923 than in 1922. Also fewer Sunday School scholars, but more clergymen and more burials. A clergyman for nearly 50 years says the trend of the Episcopal church for half a century has been steadily toward sacramentalism.

The United States Senate is said to have in it: Methodists 17; Episcopalians 12; Congregationalists 7; Baptists 6; Unitarians 2; Catholics 2; and Mormons 2. Of the 435 members of the House, the Methodists have 99; Presbyterians 56; Episcopalians 35; Baptists 29; Congregationalists 23; Catholics 18; Christians 11; Lutherans 10; Unitarians 5; Quakers 3; Jews 3; Universalists 2; and Mormons 1. And yet they say that Baptists vote for Baptists.

A Baptist deacon commending the editorial of last week on "The Shepherd and the Wolves" asks that we keep up the fight against dancing. He brings the report that a clergyman of Jackson recently chaperoned a dance from the floor of which the son of a Baptist deacon was carried off intoxicated. Also he tells of other prominent Baptists who chaperone dances. The question can very well be raised as to what fits a person for membership in a church, or for official position in the denomination—Isn't it also a good time for shepherds to look after their flocks?

The church at Tupelo has extended a call to brother W. E. Holcomb and propose to draft him into the ministry. He has been an active layman for many years, being at one time B. Y. P. U. Secretary for our State work. He has never been ordained to the ministry, but has before this been called to serve a church. He has lived at Tupelo for several years, being engaged in the lumber business. The church certainly knows him and has called him as one of its own members to assume the pastorate. We have not heard his decision but it looks like this time the call may be effective. He is an alumnus of Mississippi College, a son of Rev. W. B. Holcomb and brother of Rev. Harmon Holcomb of Louisiana and of Rev. Luther Holcomb of Texas.

Dr. Jno. H. Jowett, one of the world's greatest preachers died in England December 19th.

Pastor R. D. Stringer has resigned at Bogue Chitto and will be ready for service in another pastorate.

People are wondering how a big bootlegger in Chicago can go right on running a saloon and be kept out of jail after being convicted, and then be pardoned by President Collidge without ever going to prison.

Mr. Norman Roberts was ordained to the ministry by the Clinton church January 2nd. He finishes his work in Mississippi College in June, but begins immediately his pastorate at Lambert, Darling and Belen.

Evangelist E. D. Solomon was elected Secretary of the State Board of Louisiana. His interest in evangelism can be multiplied in results many times if he can hitch the energies of Louisiana Baptists to the task.

Seven thousand student volunteers in convention in Indianapolis voted for the League of Nations and the World court. A man may be personally in favor of the League of Nations and still wonder what this Convention of Volunteers has to do with it. They also had considerable discussion of racial relations. It seems that the Southern Baptist Convention is not by itself in trying to regulate the world and all mankind.

The Fayette Field, which has been composed of the Baptist churches of Fayette, Union Church, Lorman, and Red Lick, has divided so as to let the pastor, G. C. Hodge, give all of his time to the churches of Fayette and Union Church, and Lorman and Red Lick locate a pastor in their midst. Beginning on the first Sunday of the new year the pastor will preach every Sunday morning and night at Fayette, and each Sunday afternoon at Union Church.

Pastor D. A. McCall is his own expert efficiency specialist in his Lyon-Jonestown-Coahoma pastorate. A card is given each member for a report of his religious life and work each week, with questions whose answers are to be filled out. They include the reading of the Baptist Record, the reading of the Bible, attendance at church and the various auxiliary bodies, prayer, offering, attendance at prayer meeting, studying lesson, etc. These are to be graded and returned to the pastor. Furthermore the other side of the card is illustrated and half a minute sermon printed on it. There must be something doing in these parts.

London Dec. 19, 1923.

Telegram to Dr. Love,
Richmond, Va.

Desire most earnestly and urgently to appeal for European Relief 1924. Brethren are still starving. Conditions in some quarters worsened during recent weeks. Any shortcoming would involve much suffering, injure denominational prestige and seriously prejudice direct mission work. Am confident Southern Baptists hitherto so staunch will not fail to give crowning example of Christian love and generosity. First John three-eighteen.

J. H. RUSHBROOKE.

DR. QUISENBERRY IN SOUTH CHINA

While it was unfortunate that it was not possible for him to go to Russia, as he had planned, it was indeed a pleasure and a blessing to us and the work to have Rev. W. Y. Quisenberry with us here in South China for a few days. It was his second visit to this section, and of course he saw wonderful changes and progress in the work. Mrs. Quisenberry accompanied her husband on this visit to Canton, but she could not get out with him into the country as she would have liked, though she did go with him to Wu Chow in the neighboring province.

So, during his visit here Dr. Quisenberry has not only been making observations of the work, but he has been bringing some fine evangelistic messages to the Chinese people. He arrived in Canton while the Two Kwangs Baptist Association was in session and he had an excellent opportunity of seeing the leaders in the work from all sections of this province and the province adjoining. The burden of his messages has been the new birth, as presented to us in the third chapter of John. We may repeat a story which he told to a meeting of the Association. Indeed it was more than a story, it was an incident full of Gospel truth. On the boat on which Dr. and Mrs. Quisenberry were traveling there were a number of ministers of prominence, and there was also a Chinese layman who was returning to his country. When the time came for selecting some one to conduct the services on the Lord's day not one of these ministers was invited, but this young Chinese layman was called upon. He hesitated and said that he could not tell them anything that might be worth while unless he might tell them something about his conversion. He was a man trained in the best schools, an exceptional fellow he was. A few years ago there was a man who came out to China, one whom the mission boards would not send on account of his advanced age. But he felt a deep conviction that he must come to China, so a friend of his urged the mission board to send him and he would meet the necessary expenses, and the man came. When he arrived in China, he of course could not speak the language, but he felt that he ought to speak to the first Chinese he met who could speak English. The layman who spoke that day on the ship was the one to whom the man spoke about his soul. The young man tried to evade the question, but this new-comer would not let him go. "Are you a Christian?" he asked. The reply was in the affirmative, but the question was followed by another—"What do you know about the new birth?" He insisted that he was a Christian, but he knew practically nothing about the new birth. "Are you familiar with the third chapter of John?" was the next question, and so on. And the young Chinese went his way, but the new missionary followed his footsteps with the assurance that he was going to pray for him. That night the young man could not sleep, and he told his room-mate about his experience of the day. He rose from his bed and got his Bible and read over and over the third chapter of John's Gospel. That very night he was converted. He urged those who were coming to China to bring his people the old Gospel, and not something else for a substitute.

The writer had the good fortune to accompany Brother Quisenberry on a journey up the North River to Shiu Chow, the main station of the Hakka work at the present. His messages to the Chinese there brought the old story of Jesus and His love home to those people. He told them about their sins and the love of our Saviour; and when this is done in deed and in truth there will be a response. There were several conversions, although only two services were held. Indeed China needs the Gospel as she needs nothing else. Brother Quisenberry has a profound love for the Chinese people, and although he was here only a few days, the angels of God have cause for rejoicing over the souls that he won for the Christ, our Lord and Master.

We would not think of calling Dr. Quisenberry

a tourist in any sense. We are just thinking of the contrast. So many tourists come and go and instead of helping the cause of the Gospel, they hinder. They go away with a distorted notion of the country and the people, and the people see nothing in them but their money and their desire for a good time. Would that men and women like Dr. Quisenberry and his good wife, those who love the Lord and the Chinese people, might come and abide long enough to leave some testimony of the faith that is in them. And God will use them as he did these for His glory and the salvation of souls.

—A. R. Gallimore.

Tung Shan, Canton, China,
November 20, 1923.

FAITHFULNESS TO A GREAT CAUSE

(A paper read before the Zone Meeting of The Deer Creek W. M. U. at Rolling Fork, Miss. By Mrs. W. H. Morgan.)

The cause to which every Southern Baptist woman is called to commit herself has grown in largeness and demand until the very bigness of it may so completely envelop the vision and its imperative nature so wholly fill the heart that the danger now is that we may be driven into a panic of reaction. I am aware that the other papers given already have presented the call to faithfulness in matters we define in our plan of work as personal and local, and that I am expected to speak on the phase of our work to which we as a great denomination are called. To be sure, we cannot stand face-forward to a great cause, nor respond readily, nor with firm conviction, as a host of co-operating units in the service of our Master unless we have learned faithfulness in nearby duties and have won the joy of hand to hand and heart to heart service. Our safety in going on in a great task and in safeguarding our Master's world lies in this fact.

I conceive then that the first element in our faithfulness to the great cause to which our Baptist people have committed themselves, and in which we as a woman's organization are co-operating, is that we guard against a reaction. Four years of wide expansion in our work and rapid development of our institutions have opened our eyes, as well as aroused our pride. But they have also brought with them heavy responsibilities and almost immeasurable obligations. We are coming rapidly to the end of the period of the Campaign. In what spirit will we close it, and how will we face the necessity of entering into another period in which we will have to provide for an adequate structure to be built upon this splendid foundation we have laid? Have we found ourselves cordial, or even sympathetic, toward hostile criticism offered by others who have felt the pinch of sacrifice, or have openly repudiated an obligation made to our Lord's great cause? Jesus, with the note of a breaking heart, asked the few disciples remaining from the deserting crowd when the shadow of the cross fell across them, "Will ye also go away?" A great cause was at stake, great faithfulness was called for; the pressure and necessity of great sacrifice was the measure of loyalty, and the crowd broke under the strain. It was the reaction against a vision too full and a call too demanding. It was the boldest of the disciples who gained the distinction of highest commendation of Jesus, and had laid upon him the honor of chief among the select company. If he faltered brokenly on occasion and failed to fulfill in utmost measure his heroic avowal, it was only that the cross from his character might be sifted, and Peter has left us the most inspiring pattern in words and acts in his great committal, "Master, I will follow thee whithersoever thou goest."

We may serve in greatest faithfulness now the cause of our Lord by maintaining the high ground to which we have come, and refusing to react to relax under the strain of living up to our widened vision and heeding the louder call of larger duty.

Another element that enters into the faithfulness with which we may serve our Lord's great

cause is that we shall maintain the fine unity which has come as one of the most joyful of the blessings God has given to our Baptist people in these past four years of great labor and progress. Baptist people inhabit the Southland in large numbers. As a united people no obstruction to them will be insurmountable. Our women have it in their power to serve as the most effective cohesive influence in our denominational life. We have our own organization, yet we are more closely related to all the denominational life than perhaps any other single unit of the whole. We are really the only part of our denominational organization as vitally related to every phase of it. Our activities begin with the personal lives of our members and extend through every interest of the local churches to the district, state, south-wide and foreign activities. We sit now as members of all associations and conventions, as participants in the work of all Boards and committees. That carries with it more than privilege, it lays heavy responsibility upon us, and gives us women an advantage over all others in the opportunity furnished us to use our influence and effort to hold all our people in warm hearted sympathy and brotherly unity in all our denominational program.

The third element which I mention as a help to us in maintaining our faithfulness to a great cause is that we shall keep our motives and aims pure.

To excel is a fine achievement, to make a record of which we may be proud is a worthy aim. But to make either the impelling motive, or the spirit of our interest, will nullify in large part the value of accomplishment, and endanger the blessing we may rightly hope for from our work. One of the temptations laid before Jesus was just in this. All the kingdoms of the world and their wealth were offered Him if he would compromise his motive of service. He spurned that for which he came from God to win, but only in the way of the will of God. We could better forego some of our success, and be content to win more slowly, than we could afford to make only success our motive and victory the dominant spirit of our aim. Therefore to be truly faithful to our great cause we will find the will of God for our service, and the example of Jesus as our inspiration. Two women, of whom Jesus spoke similar commendation, illustrate the highest and purest motives of service, as well as the far reaching and unending effectiveness of such service. "Whosoever this Gospel shall be preached this that this woman hath done shall be spoken as a memorial of her." The one was the widow who gave only her mite, but it was all that she had. She loved the one for whom she gave, and not that for which she gave. It has not ceased from that day to this to honor her Lord nor to pile up an accounting of accomplishment that shall not be excelled in all the records that shall be laid at the feet of the Lord in the day of Judgment. The other was that of the woman who broke the alabaster box of precious ointment, a really princely offering, and anointed our Lord for his burial. "All that she had" was the record for one; "She hath done what she could" was that of the other, and both, "This that she hath done shall be spoken as a memorial of her." These two women also stand as representative of the extremes of service, that which may be rendered by the very poor, and that which may be rendered by the rich. It is not the amount of service, but the quality that is counted; not the fact of service quite so much as the spirit of it.

May God give us women the spirit of faithfulness to the great cause of our Lord, and may we as servants of His whom he has so greatly blessed be found faithful.

Since E. D. Solomon has been elected "secretary of missions" for Louisiana, Mr. and Mrs. Stanley M. Armstrong who have been associated with him in evangelistic work, will devote their time to assisting pastors and evangelists in meetings. They may be addressed at Box 12, Shreveport, Louisiana.

WALKING IN THE FOOTSTEPS OF JESUS IN HIS MINISTRY IN PEREA

By B. P. Robertson, D. D.

Jesus and his disciples leave Jerusalem and retire beyond the Jordan in the vicinity of Bethabara. Many in that community acknowledge the testimony of John the Baptist concerning Jesus to be true. And so many people in that section of the country at this time believe on Jesus and follow him. He enters a synagogue on the Sabbath and teaches the people. While in there he heals an infirm woman which made the rulers of the synagogue indignant. Jesus vindicates his service of healing the woman on the Sabbath day. His adversaries become ashamed, while the multitudes of the people rejoice in the blessing of the woman. Jesus here repeats the parables of the Mustard seed and the leaven, and uses them to illustrate the method by which he will ultimately dominate the whole world.

Jesus continues his journeying and teaching in Perea. The people warn him against Herod who has beheaded John the Baptist. Jesus now turns his steps toward Jerusalem, and as he goes he teaches the people and heals their diseases. In reply to a question he tells them that there are few that will be saved, and indicates that an earnest and immediate effort for salvation is necessary. He declares that there is a miserable end for those who will not believe on him and enter into fellowship with the Father. He shows them whence come the heirs of the Kingdom of God. Here some of the Pharisees advise Jesus to depart out of Herod's dominion. Jesus then indicates that his sufferings are not to be in Herod's dominions, but at Jerusalem. Then he laments the blindness and destruction of Jerusalem. Here he receives news of the illness of Lazarus in Bethany. He declares that the sickness of Lazarus is for the glory of God, and remains in Perea, teaching and healing the people.

Somewhere in Perea Jesus dines with one of the chief Pharisees. The Pharisees were watching him and trying to entrap him. There was before him a certain man with the dropsy. It was the Sabbath day and Jesus asks if it is lawful to heal on the Sabbath day! And the Pharisees and the Lawyers are silent. Jesus heals the man and then vindicates his act of mercy. Then Jesus advises those who had been bidden to the supper to take the lowest seat instead of the highest as they had done on this occasion. He also advises the chief Pharisee who had bidden him to the supper that when he made a supper to invite those who could not reciprocate the courtesy. One of those at the table with him made this pious reflection: "Blessed is he that shall eat bread in the kingdom of God." Jesus responds to this exclamation of the man at the table with the parable of the Great Supper by which he meant to teach that the very people to whom he was speaking were the people whom the Father had invited before hand to be ready to receive the messiah when he should come, and now he has come and all of them have begun to make excuses just as frivolous as the excuses in the parable. However Jesus is going to save some body, and so he and his disciples invite the publicans and sinners and the Gentiles to the great supper of salvation, represented in the parable by the people in the streets and lanes of the city and in the highways and hedges. Then he declares that those who reject him would be rejected in the end by the Father, just as in the parable those who made excuses were debarred from the supper.

Jesus and disciples are still in Perea and he is teaching and healing the people. The multitudes are following him and he declares to them that no man can be his disciple without self-denial. Hence he indicates the necessity of each one counting the cost before he starts to follow him as a disciple. Indeed he says that to be a true disciple of his a person will have to forsake all and make him the supreme object of his devotion. Then he shows that those who start

with him and turn back are worthless and fit only to cast away.

Then Jesus gave the people the parables of the Lost Sheep, the Lost Piece of Money and the Lost Son. The occasion of the giving of these parables was the murmuring of the Pharisees because Jesus received publicans and sinners. He vindicates his conduct in receiving these publicans and sinners by these three parables, showing God's love for the greatest sinners. By the parable of the Lost Sheep he shows how God lovingly and tenderly goes after the lost sinner and brings him back home. By the second parable he shows how God searches diligently for the lost sinners and when he finds him calls on all heaven to rejoice with him over the find, as in the case of the finding of the lost sheep. By the parable of the Lost Son he shows how gloriously God welcomes the repentant sinner back into fellowship with himself. These three parables reveal the interest, love, devotion and self-sacrifice of God for the lost sinners in the world, and what joy the return of a sinner to God produces in heaven and what a glorious welcome each one will receive on the return. The murmuring of the elder brother was intended to show the mean spirit of the Pharisees and Scribes in their attitude to Jesus for receiving publicans and sinners and blessing them.

Jesus now addresses his disciples and gives them the parable of the unjust and prodigal steward called to account. The method of providing friends for the future when he should be put out of stewardship is commended by the Master, as showing a wise foresight. He means to teach by this parable that people should make a wise and faithful use of earthly things in order to be able to enjoy the true riches in the time to come. Then he tells them that they cannot serve God and Mammon, the creature and the Creator at the same time. He means to teach here that every person should give spiritual and eternal things precedence over all material and earthly things. Then he reproves the covetous Pharisees after they deride him. He exposes their hollow righteousness and tells them that not one tittle of the law shall pass away without fulfillment, and reaffirms some of the laws. Jesus here gives the parable of the Rich man and Lazarus by which he means to teach that the material and physical conditions of a person in this world do not show his standing before God in the Spirit world. Then he inculcates forbearance and faith and humility in regard to offenses. He tells them that after they have done all they can in his service, say, "we are unprofitable servants."

TO MAKE BETTER PASTORS

First we must begin at the source and change the antiquated methods of training men for the ministry that still obtain in many theological schools. We have the highest regard for genuine, reverent and constructive scholarship. All schools should teach respect for the spirit of research and develop the sense of appreciation for the best in literature, history, science and art. But the sustained attempt on the part of some divinity schools to make scholars of all their students is vanity and vexation of spirit, because a scholar like a poet, is born not made. Both poets and scholars are comparatively few in the very nature of things. The prime business of a theological seminary is to develop preachers and pastoral leaders. To this end the faculty should be selected from men who have had successful pastoral experience and who meet the necessary scholastic standards. The roster of many theological faculties is not assuring along this line. Divinity students should be required to follow the laboratory method under wise guidance and at least half of their work should be done outside the walls of the seminary in active and official association with pastors selected for this task because of their unquestioned leadership. There is still too much of philosophy and dead languages required for graduation from the

standard theological seminary. The church is suffering untold loss today because so many of us were fed up on philosophy and philosophizing at the expense of efficiency, and on exegesis at the sacrifice of experience. Preachers, if they are to become leaders, must be more practical and less philosophical.

But for pastors who cannot have the benefit of the new seminary training because their seminary days are over, something must be done. There is something seriously wrong with the leadership of many pastors when 60 per cent of the membership of local Baptist churches neither go to church nor support the church with any regularity. Leadership is lacking among pastors who permit their church rolls to be loaded down with so many non-resident, non-contributing, non-active members without making some effort to remedy this disgraceful state of affairs. It does no good to blame the pastors. We do not blame a sick man for being sick—we help him to get well. In the same spirit and with the same practical sense we must help pastors who do not and who cannot lead their churches.

Regional schools for the training of pastors in the most approved methods of managing a church, must be opened. Means must be provided in some way to defray the expenses of the pastors attending such schools for a week or ten days each year. The expenses would not be large, and the returns would be of inestimable value to the kingdom of God. The fellowship of such schools or retreats would be an unfailing source of inspiration and information to many pastors deprived of the privilege of social contacts with their brethren in the ministry. The interchange of ideas and experiences, the teaching by men who are experts in church affairs, the atmosphere of earnest purpose and prayer, the close grappling with baffling problems, would make such a school invaluable in its practical benefits to the pastors in attendance.—The Baptist.

WHY READ THE BIBLE?

Eldridge B. Hatcher.

What an unfortunate thing it is that earnest individual Bible study is confined so largely to persons in sore need, or trouble. I do not refer to Bible study in Sunday Schools or other Bible schools, or in Bible study groups, but I refer to study which individuals do alone and on their own initiative. It is usual when earthly props are felt to be falling underneath people that they run to their Bibles. The pity is that so many persons have to be whipped into Bible study. We need some discoveries by well people, rich people, busy people, happy people, successful people, that the Bible has in it as much for them as for the blind, lame and halt.

The world is all awry as to the Bible. It is brimming over with the best for all classes and ages. Never was it designed for one set of folks. It is God's biggest, best gift today,—right on our tables, ready at hand for all.

But men must take it seriously and earnestly. They cannot pause at the sitting-room table, pick up the book curiously, open it for a side glance and expect to detect its jewels. Diamond mines demand a spade and shovel, and such mines are worth digging and all men think so.

Packed within the lids of scripture are thrills and beauties and wonders. Yonder is a house lives a soul who, week by week, is reveling in these wonders and thrills while next door is another soul with the same book under its roof, but utterly unconscious and unsuspecting as to its fascinations.

Talk about surprises! What will they be in the other world on the part of many who there awake to discover the undreamed-of wonders of that book which was ever at their sides, but was rarely opened.

The church at Florence has called Brother L. I. Thompson for the second and fourth Sunday in each month. They wish for the co-operation of some other church or churches who may wish the first and third Sundays.

The Baptist Record

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JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY

P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

Pastor Bell has resigned at Artesia and the church called brother J. G. Cook who took charge January 1st.

Rev. Sabine Barin-Gould, author of "Onward Christian Soldiers," died in England Jan. 2nd. He was an Anglican clergyman.

Have you seen anything in the Baptist Record lately about your part of the vineyard? If not, whose fault is it?

The State Convention Minutes are ready for distribution. Anyone wishing a copy may make request of Dr. R. B. Gunter.

Brother J. F. McKibben passed to his reward December 18th. He had for forty years been a useful pastor and worthy citizen in Calhoun County, being for some time moderator of Calhoun Association.

The Religious Herald credits Dr. Howard Lee Jones son of Dr. J. Wm. Jones with being the first to begin what is known as the vacation Bible School. The first was in a Baptist Church of which he was pastor in New York.

Pastor L. R. Christie reports in the Christian Index that the First Church, Meridian is out of debt for the first time in forty years, \$15,000 having recently been paid off. There were 300 additions to the church in the past year and \$40,000.00 raised.

Fundamentalists of the Northern Baptist Convention having charged that this foreign mission society employed men as missionaries who were unsound in the faith. A committee was appointed by the board of managers to examine all the correspondence with the missionaries to determine the truth or falsity of the report.

Pastor J. G. Lott reports that he and his family were royally welcomed at Water Valley, met at the train, found pastor's home well supplied with groceries, coal and wood. The oldest child developed scarlet fever on the way which only brought out more kindness from the people. He begins the year with great expectations of the Lord's blessing.

Somebody will be asking soon what becomes all the people who join the churches. We are told ever so often about how many have been added to the churches. Now comes a report from a check up of attendance in churches in New York and in Washington. In the former city on a Sunday morning there was an average of forty-eight persons. In Washington there was an average of less than 175, while at the theatres and movie palaces the congregations averaged 1,250. Does this answer the question as to what becomes of them.

The Convention Board in its recent meeting recommended that a month this winter be given to a special campaign for increasing the sub-

scription list of the Baptist Record. Dr. Gunter as Business Manager fixes the third Sunday in January as the day to start the work. The paper belongs to the Baptists of Mississippi and it is the business of every Mississippi Baptist to put this campaign over. We count on the pastors to take the initiative.

The Landmarkers of America had a convention in Louin, Miss., a month ago. They are making approaches to the Baptist Missionary Association of Texas and a similar anti convention body in Oklahoma. We hope these brethren will get together and that they will launch a genuine missionary movement.

Recently some Baptists in Northern Brazil who are dissatisfied with the Foreign Mission Board in Richmond have appealed to these "Gospel mission" brethren for support and have been promised help. They have a missionary in Portugal supported by the B. M. A. of Texas.

INCOMPLETE

Some time ago a man took his four boys on a wagon and went to the woods to cut and haul fire wood. It was hard work but fun enough to go round. One of the smaller boys with a light axe was first out of the wagon and hurrying to an oak tree about a foot thick announced that this was his tree, that he was going to cut it down and cut it up, and that the others must not bother it. They didn't interfere with him, but after he had hit half a dozen or more licks, and finding that the chips didn't fly as easily as expected, he forsook it for a smaller tree, then for another still smaller, finally giving up the whole thing as a sorry job.

He became the target for a good deal of laughter and not a few jokes from the other boys, who for years afterward reminded him of his enthusiastic beginning on and early abandonment of the oak tree. "Another oak tree story" was their answer to his confident start on any new task. The experience and particularly the jibes of his brothers stuck in him and he profited by it. Several years afterward when he had finished a long and very difficult course in preparation for his life work, he went to his father and said, "Well, father, I have cut down that oak tree at last." They both laughed and rejoiced together. He had learned his lesson and finished his job. He learned his lesson. Enthusiasm is a fine quality but it takes patience, steadfastness and faithfulness to win.

This is said by way of introduction to and explanation of the words in the third chapter of Revelation, "For I have found no works of thine perfected before my God." This was said of the church at Sardis in whose membership was found little to commend and possibly few to praise.

John uses a word here, "perfected" which was a favorite with Paul, who said that in Jesus dwelt all the "fulness" of the Godhead bodily. Fulness is the translation of the same root word that in Revelation is translated "perfected". John gives us the same idea of Jesus when he says he "has the Seven Spirits of God". Paul says also "we are complete in him"—made full in him. John rebukes these members of the Sardis church because their works are not complete or perfected before God. They ought to have been. There was no excuse for failure, for he who has the seven Spirits of God has also the seven stars, the representatives of the seven churches. His fulness is their supply. That their works were not complete shows that they were not properly dwelling in him and drawing upon him.

He says that they have a name to live but are dead. He calls them sharply to wake and watch and establish the things that remain and were ready to die. It is their shame and sin that none of their works are up to standard, that they fall below the hundred per cent mark which is the trade mark of Christianity. Alas that there are so many people who are simply satisfied to get by! The proverb still is true that the good is a great enemy of the best. It is not enough to

have done something. Nothing but the best is up to the Christian standard.

Recently Dr. George Leavell sent an impressive photograph taken of a mission home in China which was begun after the 7 Million Campaign was launched, and today stands incomplete and useless because at the last meeting of the Foreign Mission Board all applications for material equipment on every mission field had to be denied. The work stopped. All over the world today, the column of advance work is halted. The builders are called off, and schools, hospitals and homes stand incomplete.

Is it possible that the Lord is saying to Southern Baptists today, "I have found no works of yours perfected before my God". We made a great beginning four years ago. The Spirit of God was upon his people and they gave heroically, in a manner that broke all precedents. We are now entering the last year in which we are seeking to bring our gifts up to our subscriptions, to save our work from suffering and ourselves from the charge of unfaithfulness. We can complete the doing of it. Southern Baptists are asked to bring up in this closing year more than \$25,000,000. Mississippi Baptists will be asked to assume about a million and a half, which means that we are asked for twice what we have been doing.

Nobody is cracking the whip over us. We ourselves are addressing ourselves to the completion of the task. It is our duty to hear only the voice of God and to prove ourselves one hundred per cent Christian. What a fine thing for a boy or girl in school to come to the end of the session with a grade of one hundred! What a fine thing if Mississippi Baptists can make a hundred this last year of our present Campaign!

If we fail! There is not here time to go into details as to the consequence of failure. Listen to what the Lord said, "I will come as a thief and thou shalt not know what hour I will come upon thee". This does not refer to the final coming of Christ, but the judgments which he brings upon the unfaithful, upon those whose works are not perfected before him. Have we not seen enough of this in the world? Have we not had a taste of it on ourselves?

Dr. Scarborough has been asked by the Conservation Commission of the 75 Million Campaign to give his whole time to the finishing up of the Campaign in 1924. This, it is understood he will do beginning with February 1st.

Arkansas Baptists have reduced the price of their paper to \$1.00 a year. It cannot be published for this price, but it is the best money ever put into enlistment work. Louisiana Baptists also put their paper down to \$1.00 where it is put in every home.

The Hospital Commission appointed by the Southern Baptist Convention had a meeting last week in Nashville. They have appointed a building committee who will proceed to the selection of plans for the first unit of the Hospital in New Orleans, this unit to cost about \$500,000.

The church at Winona on the last Sunday in the old year made good progress in clearing up the debris of debt on current expenses and their new pipe organ. They are determined to give the new pastor, Brother Batson, the right sort of welcome and a fair chance to win in the new year.

An "essay" is an effort, we suppose, to do something or possibly to say something or write something. If it is simply an "essay" it is not a success; it is an effort that didn't succeed very well. So a person who is called on to write a "report" had better abstain from writing an "essay". And permit us to say an "essay" is not a very good thing to send to a paper for publication. Somehow it has a "sissy" sound to it. Please abstain from writing essays and "poetry". Just say something.

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The Conservation Commission met in Nashville, Tennessee, January 3rd, 1924. It seemed that all the states were represented. The purpose of the meeting was to make out a program for the spring Campaign Round-up. The people were hopeful, optimistic, and determined in their attitude. It was found that thus far about \$48,500,000.00 has been paid on the 75 Million Campaign. This leaves a balance of nearly \$27,000,000.00 to be raised by the close of this year. Mississippi's part of that, if we raise the amount we pledged, is a little over \$1,600,000.00. We are able to raise it. We should not be satisfied to do any less.

In another place you will find an outline of the program for the first four months of this year. Please read this carefully, prayerfully, and sympathetically and set your hands to the task.

One of the most important things right now is the increasing of the subscriptions to the Baptist Record. We should have fifteen thousand homes into which this paper is going. This will greatly help the Campaign work.

The Conservation Commission asked Dr. L. R. Scarborough to go to Nashville at the earliest possible date and give all his time, from now until the first of May, organizing and directing of the forces. He will be associated with Dr. O. E. Bryon and Mr. Frank E. Burkhalter. It was thought that if we succeed—and we should be satisfied with nothing short of what we promised—that our organization, information and inspiration should produce such a spirit as was in evidence when the Campaign was put on.

Mississippi has led in many great movements, but this 75 Million Campaign is the greatest movement that our Baptist people have ever been engaged in. The motto of our people should be from now until the end of the year: **THE CAMPAIGN SHALL NOT FAIL.** If we determine that it shall not, then it will not, but if we succeed, our people everywhere should begin to pay by the week and send in contributions monthly to the office in Jackson.

Facts Concerning Campaign

16,150 churches in the South made subscriptions to the Campaign. This is 64.8% of the total number of Southern Baptist churches. 4,734 churches which made no subscription have contributed to Campaign objects. This is 19% of the total. 20,884 are helping, or 83.8% of the Southern Baptist churches are contributing to Campaign objects. 4,036 churches are in sympathy but have not pledged or given. This is 16.2% of the total number.

New Mexico Baptists

New Mexico Baptists are said to be the poorest to be found in any Southern state. Yet they have given \$22.72 per capita since the Campaign was launched. This is more per capita than any other state has given. If all Baptists of the South had given as these people have, there would have been paid on the 75 Million Campaign by the meeting of the Southern Baptist Convention in Kansas City last May \$73,000,000.00.

If Mississippi Baptists expect to be as wealthy as they desire to be, it is necessary that they shall increase their contributions. If Mississippi Baptists will give \$9.00 per capita this year to the Campaign, we can raise \$1,600,000.00. Let us pray until the spirit to win takes possession of us.

To Members and Churches Who Have Paid Nothing to the Campaign

Are you willing for this Campaign, which is the greatest movement ever undertaken by our Baptist people, to come to a close without having a part in it? Not only will the Lord be dissatisfied with you if you make this mistake, but you will never be satisfied with yourself—if you are a child of is, to shut yourself out.

TELEGRAM

Nashville, Tenn., Jan. 4.—Conservation Commission, 75 Million Campaign, in its purpose to raise \$27,000,000 in 1924, thus completing the original Campaign objective for missions, education and benevolences, will give \$25 to the person suggesting the best slogan for this final year.

Such slogan must contain not more than five words and must be in hands of Frank E. Burkhalter, 161 Eighth Avenue North, Nashville, Tenn., not later than January 25. The committee of award reserves the right to decline all suggestions if none meets the situation.

—Frank E. Burkhalter.

Baptist papers in other states get pay for the woman's page and the B. Y. P. U. page. One paper gets more for its woman's page than the salary of the Baptist Record. All we ask of you is that you get all the good out of the paper you can and then help somebody else to do the same by getting him to subscribe for it. Just this much of appreciation will be greatly appreciated.

SUGGESTIONS FOR THE 1924 ROUND UP CAMPAIGN

I. Inspirational.

- (1) One state-wide, or at least four sectional inspirational meetings in each state early in March.
- (2) Followed by associational-wide meetings in each association of the South, all to come in March.
- (3) An inspirational and informational meeting held in each church in the South by associational leaders, during March or April.
- (4) Organize in every general secretary's, state secretary's office; in every school, hospital, orphanage, Baptist paper's office, in every pastor's study, pastor's conference, and every church possible a daily prayer-group to pray for victory.
- (5) That we appeal to all our Baptist churches in the South to observe the first week in February as a week of prayer in the interest of our causes, the arrangements for this to be made by the various state secretaries. Also set a day for South-wide prayer, Wednesday and Wednesday night of women's prayer-week—the first week in March.

Urge the W. M. U.'s, Sunday Schools, B. Y. P. U.'s, students and laymen's movements, preacher's organizations and mission bands in college to organize for this great prayer-day.

- (6) Organize everywhere possible "Victory Groups"—a band of speakers and workers in the churches to go out on speaking tours into smaller churches, arranging campaign programs on Sundays and on week days.

II. Informational.

- (1) The Chairman and Publicity Director of Commission secure burning articles on the last year campaign from leading men and women in the South and furnish to the papers, seeking to create a will to win.

- (2) Ask every Baptist paper to give a special edition in March, featuring the successes of the Campaign, opportunities, challenges and calls to the victory for the closing year.

- (3) Large use of boiler-plate throughout the secular press.

- (4) Tracts gotten out by the general secretaries, specializing on their work and certain tracts by the Commission, and some tracts by the state secretaries, themselves, sent out everywhere.

- (5) Urge pastors to preach series of sermons on different phases of the work of the Campaign, capitalizing on the mission appeal.

- (6) Stewardship and Budget departments in every state, push the Stewardship and Budget Campaign in the churches right along during the year, under the leadership of Director Bryan.

- (7) Some special tracts gotten out by the Commission:

- (1) "Achievements Thus Far," by the headquarters office.

- (2) "The Task Ahead," or "Why We Should Win," by Truett.

- (3) "The Glory of a Complet Victory," by Mullins.

- (4) "Essentials of Victory," by McDaniel.

- (5) "Keep the Soul-Fires Burning," by Dodd.

- (6) "Paying Our Vows," by Scarborough.

Some or all of these should be sent out broadcast.

- (8) Ask every meeting of every Baptist kind throughout the year to make vital part of their program finishing of the task worthily. "Rub this doctrine in" everywhere, seeking to create the will to win.

III. Organizational.

- (1) Secretaries send to each church a statement of how much their pledges were, how much they have paid, and how much they are due, with letter urging them to redeem the pledges and make up for loss gifts from new members.

- (2) Set up same organization in each association and church which we had in the initial campaign, as far as possible.

- (3) Organize "Victory Groups," "Automobile Tours," and urge the exchange of pulpits.

- (4) Organize about three flying squadrons to visit the state or sectional meetings, giving about one month or a month and a half to a South-wide tour, the headquarters office to assist the secretaries in securing the speakers desired.

- (5) Use every way possible, in churches, at rallies and special meetings, the returned missionaries, groups of leading laymen; and send out laymen and young people in groups to the churches for four-minute speeches.

Recognizing the great importance of the last year of our 75-Million period and believing that we should put forth every reasonable human effort to guarantee success, resolved

That, It is the sense of this committee that Dr. L. R. Scarborough should be requested to come to this office at Nashville at the earliest possible date and that he should be authorized to organize such an office force as he may deem necessary to put over a vigorous campaign of organization, information, inspiration and correlation.

Resolved, Second, That we request Dr. O. E. Bryan and Mr. Frank Burkhalter to co-operate in every way practicable with Dr. Scarborough in this colossal task.

Resolved, Third, That we appeal to all employees of the General Boards, the State Boards, presidents of colleges, editors of denominational papers, and superintendents of denominational agencies to co-operate every way possible with the plans adopted by this Commission for the completion of the task.

Resolved, Fourth, That we here and now pledge ourselves to these brethren mentioned above and to our denomination to give ourselves unreservedly and heartily to co-operate with them in the completion of this, the mightiest task to which we have ever put our hands.

Committee.

TO A BUTTERFLY IN THE CITY

By Clyde Edwin Tuck

I wonder what brings you from flowering hills,
Away from the meadows and woodlands so fair,
Away from your haunts by the cool, shady rills,
Where Nature's sweet incense pervades all the air.

Why did you harken to sounds that are here,
Where the air is polluted with odors of death?
O you are too tender and frail to appear
In the streets of the city's fierce, hot throbbing
breath!

For none in the throngs that are here rushing by
Would care should your bright wings be
crumpled and torn;—
Where lost is the life of a man, yet no sigh
To the pitying Heaven you came from is borne.

Thus, caught in this vortex of folly and grief
Are souls that, like you, have been lured by the
glare—

Sin's will-o'-the-wisp whose existence is brief;
Soon they withering fall where the false beacons flare.

LIVE

"Because I live, ye shall live also." Jesus.

"Ye shall therefore keep my statutes and my judgments, which if a man do he shall live in them. I am the Lord." Lev. 18:5.

"That he might make thee know that a man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Deut. 8:3; Matt. 4:4; Luke 4:4.

Incline your ear and come unto me; hear and your soul shall live. Isaiah 55:3.

Obeys, I beseech thee, the voice of the Lord, which I speak unto thee; so it shall be well unto thee and thy soul shall live. Jeremiah 38:20.

As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Ezekiel 33:11.

"The just shall live by his faith." Habakkuk 2:4; Rom. 1:17. Verily, verily I say unto you that the hour is coming, and now is, when the dead (in sin) shall hear the voice of the Son of God; and they that hear shall live. John 5:25. "He that believeth in me though he were dead yet shall he live." John 11:25.

He that heareth my word and believeth him that sent me, hath everlasting life, and shall not come into condemnation, but is past from death unto life. John 5:24. "There is therefore now no condemnation to them which are in Christ Jesus, for the law of the Spirit of life in Christ Jesus hath made them free from the law of sin and death." Rom. 8:1-2.

I am crucified with Christ; nevertheless I live; yet not I but Christ liveth in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. Gal. 2:20.

"The just shall live by faith." Gal. 3:11; Heb. 10:38. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. 1 Thess. 5:9-10.

For if we be dead (to sin) with him, we shall also live with him. 2nd. Tim. 2:11. Who his own self bear our sins in his own body on the tree (the cross,) live unto righteousness. 1st. Peter 2:24.

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him. 1st. John 4:9.

Sin, condemnation and death through the first Adam. Hope, pardon and eternal life through the second Adam—the Lord Jesus Christ, the Son of God.

—C. M. Sherrouse.

THESE THREE AGREE IN ONE

By Samuel Judson Porter

"And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one."—1. John 5:8.

The New Testament is a product of Christianity. The "gospel," so far as it found visible expression, was first embodied, not in books, but in symbolic ritual. Christianity, to all outward appearances, consisted in the ordinances and their interpretation. Not books, but two observances, formed the true original evangel. The sacraments came first; the literature came afterwards, growing up around the ordinances, interpreting them and enforcing their meanings.

The early disciples appealed to three witnesses: the Holy Spirit outpoured from heaven; and the water; and the blood—the witness of the Spirit agreeing with, and supplementing, the testimony of the water and of the blood. The proof of this appears in the manner in which the Gospels and the Epistles alike concentrate and revolve about these two thoughts as an ellipse moves about its two foci. In the great doctrine Epistles of Paul there are always just these two central ideas: Justification and Sanctification. But justification is simply an expansion of the theme of the new covenant in the blood of Christ, as sanctification is an elaboration of the teaching

of baptism which stands for a birth into the life eternal and the consequent walk in newness of life with Christ.

The gospel narrative also in its general outline falls into just the same two divisions. Take the Gospel of Mark which is admittedly the first narrative and the foundation of the other synoptic gospels, and therefore gives us practically all we know about the historical Jesus. This fundamental book groups material around the same two points: the Baptism and the Supper; each division marked with a vision of the heavens opened and an audible voice saying, "This is my beloved Son." The first half of the book (chapters 1-8) starts with the Baptism of Jesus, which Mark calls "the beginning of the gospel of Jesus Christ." The second focus is the Supper (chapters 9-16). This second half of the book starts with the story of the Transfiguration, the central theme of which is the mystery of the cross. This theme moves forward in its development to the account of the institution of the Supper and the climax in the crucifixion events which follow, closing with what some scholars have thought to be the end of the Gospel as originally written, the saying of the Centurion as he looked upon the dead body of Jesus on the Cross, "Truly this man was the Son of God." Indeed so central is the Supper in the whole gospel fabric that it even supplies the name of the combined gospel writings—in fact it is itself called "the New Testament," as when Jesus said "This is the new testament in my blood." Matthew and Luke follow Mark in recording both the Baptism and the Supper. John records neither. He does, however, elucidate the deeper meaning of Baptism in Christ's personal interviews with Nicodemus and the Samaritan woman by the well, while the spiritual significance of the Supper is set out in the discourse on the Bread of Life and the Parable of the Good Shepherd in which the Shepherd lays down his life for the sheep.

Christianity, as the New Testament believer saw it and as Paul proclaimed it, was the Way of justification—the word "way" as describing the gospel occurs eight times in Acts. This "way" they saw characterized by the two primitive observances of the Supper and Baptism. These symbolized respectively the forgiveness of sins for the sake of the crucified and risen Redeemer, and the progress of new life in his Spirit. The historical and logical way to put them would be, the Supper and Baptism, but we shall consider them in the order in which the individual disciple in his own experience observes them. First let us define these two observances. The Supper symbolizes the self-dedication of Jesus even unto death on behalf of the believer. Its keywords are: "This is my body which is given for you." Baptism symbolizes the answering self-dedication of the believer into death on behalf of Jesus. "Baptized into his death"—these are its keywords.

The initial observance by the early Christians was baptism. To them the rite was the believer's response to Jesus' self dedication unto death for them. It signified their participation in this death—a renunciation of all the evil past and a self-giving to the same cause for which he had given his life, and in which he had also received it back again with eternal glory. In baptism they "devoted" themselves to the glorified Lord who for their sakes had "devoted" himself. They were buried together with Christ that they might participate also in his resurrection. It was the outward expression of an inward experience. And in the doing of this thing their faith and loyalty received, as it were, the seal of divine approval, for joyful manifestations usually followed upon the act and those baptized experienced "the outpouring of the Spirit." In the third chapter of Titus we read (Moffatt's Translation:) "The water that means regeneration and renewal under the holy Spirit which he poured upon us richly through Jesus Christ our Savior, that we might be justified by his grace and become heirs to the hope of life eternal." Note specially this expression—"the water that means regeneration and renewal under the Holy Spirit." In the light

of such a statement there should be no more misunderstanding touching the significance of baptism. Baptism certifies attests and declares openly what has taken place within the life of the believer; and with this witness the Holy Spirit agrees, bearing inward testimony that what is taking place outwardly has already taken place within—hence that "answer of a good conscience" mentioned by Peter in his discussion of baptism.

Baptism shows us three burials and three resurrections. It points to the past and we see the descent from the cross of the dead body of our Lord and the reverent placing of it in Joseph's new tomb to be followed by his glorious resurrection when the angels came and rolled away the stone from the door of the sepulchre. It calls attention to the present and tells of the death and burial of the believer into the death of Christ and the coming forth to walk in a life that is new. It also looks to the future when from the tombs in which the bodies of saints have slept, they shall awake at the call of the voice of the Son of God and shall arise in his likeness. Properly entered into there can be no more solemn and glorious experience for a human being in all the world than to be baptized. And the Holy Spirit witnesses to this. I do not wonder then that a bright boy recently said to his mother on the Sunday morning when he was to be baptized: "This is my happiest day." Coming to the church he got me by the hand and said, "Oh, I am so glad that I am going to be baptized today." As I raised him up from the water, he smiled and whispered, "Oh, I am so happy!" A sweet little girl was to be baptized one Sunday evening with several of her friends. As the hour approached, a storm gathered and the rain came down in torrents. Only a few went to the church. She insisted on going and being baptized. When told that there would be but few present, she replied, "Well the Lord will be there, won't he?" When told that he would be there, she said, "Then I must go and be there too, for I have an engagement with him." That is it. To be baptized is to have an engagement with the Lord—a mighty and meaningful engagement. In the olden times ecstatic powers and manifestations followed upon the act of baptism: it may be so still in a marvellous manner when the ordinance is submitted to in the spirit of humility and in recognition of the Holy Spirit's presence and witness. If I may refer to my own experience—the joys which possessed me at my baptism make one of the rarest experiences I have ever known. The memory of it all even now challenges my imagination. I still look upon it as probably the most formative hour in my entire life. It was not a mere foregleam of heaven; it was a veritable sunburst of celestial glory in my soul. Never in my darkest days have I doubted the genuineness and worth of that sweet and radiant moment when I was buried with Christ in baptism.

The early Christians, having submitted to baptism, practiced also the rite of the Lord's Supper, as a token of their "communion" or "partnership," as they called it. This ordinance came from the very hand and voice of Jesus himself on the night of his delivering up to the cross. His farewell message was repeated in his own words to his disciples who re-enacted this supreme parable by which he had sealed his meaning on their hearts. In substance the Supper was an act of self-dedication in which Jesus "covenanted" that the life he was willingly surrendering in the cause of the Kingdom should be a sacrifice to God on behalf of those whom he came to save. "As often as ye eat this bread and drink this cup," says Paul, "ye do tell the story of the Lord's death until he comes"—that is, "ye do re-enact the drama." The supper is a memorial to a departed friend: "This do in remembrance of me." It is the pledge of a present friend. "Where two or three are gathered together in my name, there am I in the midst." It is the promise of a returning friend, "I will come again." Not in the crucifix, or in the mass, or in the Passion Play at Oberammergau, is the drama of Christ's death properly re-enacted, but

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-enacted, but

in the observance of the Supper as he commanded it. With what decorum and solemnity should this ordinance be observed in which faith is bidden to fly backward to our Lord dying on the cross, and hope is urged to venture forward to his glorious Second Coming.

There is no more solemn warning in all the word of God than the following—I quote from Moffatt again: "Hence anyone who eats the loaf or drinks the cup of the Lord carelessly, will have to answer for a sin against the body and the blood of the Lord. Let a man test himself; then he can eat from the loaf and drink from the cup. For he who eats and drinks without a proper sense of the body, eats and drinks to his own condemnation. That is why many of you are ill and infirm, and a number even dead." To treat carelessly so holy a thing as the Lord's Supper is to do cruel violence to oneself—it makes the soul sick and infirm. Indeed much of the spiritual feebleness of church members might be traced to their improper appreciation of the privileges of the Lord's Supper. A Spanish artist was employed to depict the "Last Supper." It was his object to throw the sublimity of his art into the countenance of his Master; but he put on the table in the foreground some chased cups of exquisite workmanship, and when his friends viewed the picture on the easel every one said, "What beautiful cups!" "Ah," said he, "I have made a mistake; these cups divert the eyes of the spectator from the Master, on whom I wished to fix the entire attention of the observer," and he took his brush and rubbed them from the canvas.

In the Roman Catholic churches, behind the preacher, there is seen the figure of a cross, with a body stretched upon it, in stucco or in wood. There are the bleeding brow, and hands, and side, and feet. The original design was that anyone coming in could see what the whole thing was about. But we would not tolerate a crucifix in our places of worship! No? Well, we have not that; therefore we must have the other. We must observe the Lord's death, if not before a wooden crucifix, then as we gather at the Supper in remembrance of him. There must be something in a church of Christ to make people think of him, and in thus thinking of him to give the Spirit opportunity to bear witness. In partaking of the Lord's Supper the supreme thing is that we discern the Lord's body.

It is said that the most symmetrical and perfect piece of bronze statuary in the world is a pannel in one of the doors of the Baptistery in Florence called the "Crucifixion." Upon this one piece it has been said that Ghiberti exhausted the possibilities of decorative art, achieving what contemporary artists declared was impossible. Not in marble not in bronze, did Jesus set the memorial to himself. Fickle as is the human heart and as fluctuating as are its emotions, yet Jesus found its grateful love to be the most constant and abiding thing in our world and upon this he recorded the story of his atoning death. To this love he entrusted the perpetuity of his name in the earth, until he shall come again. Such memorial is not a bronze panel or tablet, but this severely simple ceremony set up within his church, to be observed by those who love him; and it has continued through the centuries and will till he comes.

I am thinking of two triumphant achievements in the field of art which were done in celebration of these two ordinances. One of these is the Last Supper by Da Vinci, in the Monastery at Milan. It is the master painter's masterpiece. This great painting was covered over with plaster by thoughtless and unappreciative men who were attempting to improve the chapel on whose wall it had been painted. It remained thus hidden from view for more than a century. All attempts at restoration have not succeeded in bringing this picture back to its original beauty. Another mighty work of art is the Baptistery in Florence, the most magnificent now in existence, with its lovely gallery supported by sixteen granite columns and its vault decorated by the richest

mosaics. This structure was originally the cathedral of the city, built about the middle of the seventh century. The old baptismal font stood in the center; but when Philip de Medici was immersed in it his father had it destroyed so that it might not be used again. Its locality is still seen, however, as that part of the floor is plainly paved, while the rest is laid in beautiful patterns of black and white marble. As these two exquisite works of art were marred by ruthless hands, so the great ordinances, which they so splendidly depicted, have ingloriously succumbed, and incalculable harm has thereby been. One mission of Baptists has been to preserve in their pristine simplicity these two institutions, to keep these two heaven-kindled lights burning perpetually in the sanctuary. Writing to the church in Corinth, Paul says, "I praise you, brethren, that ye keep the ordinances, as I delivered them to you;" in the same chapter, touching the Lord's Supper, he writes, "For I have received of the Lord that which also I delivered unto you." They are divine ordinances to be kept as they were delivered. In reverence and humility, let it be said that it is our joy and victory that we have endeavored to guard these ordinances uncorrupted "from the simplicity that is in Christ."

I have already referred to the "Way" as described in Acts and which Paul saw symbolized in Baptism and the Supper. What the steel rails are to a railroad these two observances are to the "Way" over which Christianity makes its true progress. The rails are fixed and permanent. They support the engine with its train of cars and direct its course. The ordinances bearing a definite and complementary relation to each other define the great doctrines of the Christian proposition and outline what should be the normal Christian experience from its beginning to the end—even to the coming of Christ and the resurrection of the body. As the flanged wheels of the engine, fitting the rails and contacting them inch by inch, move forward while the steam propels the engine, so the Christian believer filled and led by the Holy Spirit may advance in grace as his experiences answer to the implications of these two ordinances. As the railroad is surveyed and built a master mind imbued with wisdom and experience, there need be no question about whether the track is too broad or too narrow—all first class trains are made to run on standard-gage roads, fifty-six and one-half inches wide—no more, no less. The ordinances were designed in infinite wisdom and laid with infinite skill. They make a standard-gage Way, beginning just where we are and distancing off into the plains of eternity. They make a good road for standard-gage souls to run over—not too broad, not too narrow—just right. No, the ordinances do not save; neither do the steel rails move the engine. The steam propels the engine which smoothly moves over the carefully laid track, and so progress is made. "And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one." Let the redeemed soul, motivated by the Spirit, track the meanings of the ordinances, as the wheels impinge on the rails, and such soul will have the harmonious and threefold witness to the grace and power and glory of the crucified and returning Lord and Saviour. And while we are on this little parable of the parallel rails—The engines and trains of one railroad system in this country can easily transfer to the tracks of another system. Frequently we see freight cars on opr roads from Mexico or Canada, while Pullman cars run over most of the roads throughout the country. All this is possible because of standardization of trains and tracks. Much is said and written nowadays about church comity and affiliation, and frequently to the supposed disparagement of Baptists. In all kindness let it be said that we Baptists did not lay the track; we have only tried to build our trains to fit the track which we found already built.

The farthest advance step that could be taken toward true comity and church federation would be for the denominations with open, unprejudiced

mind to agree on the meaning and methods of the ordinances in the plain light of New Testament teaching, and then fit their faith and practice to that teaching. This done, almost all other differences could be easily settled. Then we could affiliate vitally and cooperate denominationally, as easily as one train can run over the tracks of another road.

Already I have indicated the joy which comes to those obeying Christ in baptism. There are equal spiritual delights for those who observe the Supper, rightly discerning the Lord's body. This ordinance calls us back to the central fact in Christianity—the atoning death of our Saviour. We remember him not as a lovely child, not as a wonder-worker, or teacher, or healer, or reformer, or even as the greatest and most beautiful human character of all the centuries; but he bids us to do this in remembrance of his death—"This is my body, which is broken for you;" and "This cup is the New Testament in my blood, which is shed for you." It brings us face to face with him who died for us, until our hearts are deeply moved with wonder, love and gratitude.

Another enrichment is the elevated fellowship which the participants cultivate for one another—it is the purest known among men in this life. Of precious memory to me is the companionship between my father and myself which grew stronger and stronger from the days of my infancy until the time of his home-going when I had reached mature manhood. But my fellowship with him took on a new meaning and arose to a holier height, when as a deacon in our church, he offered me for the first time the elements of the Supper. Receiving them at his hands my human feelings for him were touched into a spirituality which glowed with a glory from on high—what had been earthly, though in the best sense, at that moment became heavenly, and so continues and will, until that day when we shall with our Lord drink of the fruit of the vine “new in the Kingdom of God.”

In this observance the Spirit calls us and seals unto us a new consecration. Put these two scriptures side by side: "And as they did eat, Jesus took the bread, and blessed and brake it, and gave to them, and said, take, eat, this is my body;" "Now ye are the body of Christ, and members in particular." Christ "took," and "blessed," and "brake," and "gave," saying this is "my body." But we too are his "body"—are we willing for him to take, and bless, and break, and give? Are we as individuals, or as churches, willing to trust ourselves in the hands that were pierced with the nails for us? Willing to be taken and blessed, and broken, and given? What searching of heart we should undergo as we sit at the Lord's table!

“When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.”

“Pour contempt!” I pour contempt on my pride
of heart, on my pride of opinion, on my pride
of wealth, on my pride of morality, on my pride
of earthly achievement—I pour contempt on all
my pride!

"See from his head, his hands, his feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?
Love so amazing, so divine,
Demands my soul!"
Yes, Oh yes, love demands, demands. Love
demands my soul! Shall I give it? I will give
it, and give it joyfully!

You have probably noticed the advertizing of "The Youths Companion" in recent issues of the Baptist Record. We are glad to commend this periodical to every family for we know of no family paper so wholesome and so interesting as the Youths Companion. If you get it and read it and don't get your moneys worth we'll pay the bill—Send to Youths Companion, Boston, Mass.

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ATTENTION PLEASE!

Our State W. M. U. Meeting convenes in Winona April 8-10, 1924. Somehow the printer got it May on the back of our Minutes. But we feel sure the sisterhood understands about the error; and we trust every one of our women who can possibly do so will attend this meeting. As you will note from last week's Record our Union President, Mrs. James will be with us. Miss Leachman also is booked with us. Preparations are already being made by the Winona sisters to make of it the greatest of all our Conventions. Beloved, are you remembering to pray EVERY DAY for this last year of the Campaign? Let's lean hard on God. It is our extremity; that means it is His opportunity.

Louisville, Kentucky.
 334 E. Broadway,
 Dec. 26, 1923

My dear Miss Lackey:

We, the Mississippi girls want to express our appreciation of, and our pride in our women and the delicious fruit cakes with which they have furnished us. Everyone enjoys fruit cake so much; and almost more than anything else it is suggestive of Christmas. So all the School and Faculty love Mississippi women for their many good qualities but especially for the Christmas fruit cakes.

Please accept the love and thanks of all.
 —Flossie Jack Robbins.

My dear Corresponding Secretary:

Enclosed you will find a little slip advertising the book "Save America" mentioned in the following resolution adopted by the Executive Committee at the December meeting.

"That in accordance with our declaration upholding national prohibition we seek to change perverted public opinion which is demoralized by wet propaganda and to create sentiment for law observance by advertising and encouraging the use of the book SAVE AMERICA published by the Woman's National Committee for Law Enforcement."

I am writing the Woman's National Committee for Law Enforcement to send you a reasonable number of these leaflets and am asking that you enclose them in your quarterly letters to the societies or when you write. I think too, it would not be amiss for your Young People's secretary to enclose them in her letters to the Y. W. A.'s.

I have read the book very carefully and am impressed with its strength, its fund of information and with the need for such a book to arouse public sentiment among the women at this present time. So far as I know there has not been a State Convention this fall that has not had Law Enforcement on its program.

There are some things to be remembered in the advertisement of this book, however, and should be mentioned when your letter enclosing the slip goes out:

First, This is not recommended as a book in our course of Mission Study and no credit whatsoever will be given by the Union for such study.

Second, In thus advertising the book we are

by no means suggesting that societies as societies promote any of the plans suggested therein but are advertising it solely for the purpose of bringing it to the attention of the individual woman urging her to give it thoughtful reading that she as a Christian citizen may give her more intelligent support to the forces that stand for law enforcement and full allegiance to the Constitution.

These two points are important and must be carefully guarded for we must do nothing to get the idea into the minds of the women that such work shall become a department of their society life. It is all too easy to attract the criticism of some or to divert others from our main object, that of direct missionary effort. Yet as an organization declaring itself on the side of all forces of righteousness we feel that the advertisement of this book will prove that we are in earnest when we say we are on the side of National Prohibition—Those wishing to buy the book must write to the address found on the slip. Our boards do not handle it.

Yours most sincerely,
 MRS. W. C. JAMES.

FROM JAPAN TO CHINA

"Do-you-speak-English?" was the carefully enunciated question of the Japanese officials as I was taking the boat from Shimomoseki, Japan, to Fusan, Korea. What his real motive was in asking the question I do not know but because, as Cohen's negro would say, speaking English is what I don't do nothing else but, the trip from Japan to China was not made alone. Mrs. C. K. Dozier, our North Carolina Missionary at Fukoka, Japan, accompanying me to Mukden, Manchuria, her Japanese being indeed a valuable asset. From Mukden to Dalny, Manchuria, is only an eight hour trip on a splendid through express train so I did manage to make that part of the journey all alone, especially since the Japanese conductor and porter both spoke English quite well and had been cautioned most carefully by Mrs. Dozier to deliver me safely to the friends in Dalny. These friends were Miss Rachel Newton and Jennie and Tully McCrea who braved the treacherous Yellow Sea on a stormy night. Across that sea on an exquisitely calm night, October 21, the four of us sailed on a Chinese boat for Chefoo, arriving there on the morning of the 22nd. It was on the 15th of September that I landed in Japan and on the 15th of October the gracious Japanese Christians and the faithful Missionaries bow low in farewell as I left for China. Concerning the week enroute to China this article is being written.

Have you ever been to Korea? I had not so I was indeed "all eyes, all ears," the two and a half days spent there. It was a clear autumn day when our quite large white boat docked at the splendid Japanese government pier at Fusan. Clear day and white boat but added luster to the glistening white of the long flowing robes worn by the Korean men and women who were crowded around the pier, at the railroad station, in the train and far out in the fields and towns and on the mountain sides as our train sped on toward their capital city Seoul.

The men's coats look like the straight "duster"

of other days and the women's skirts are hobbles of the ninth degree for fullness. The children are gaily dressed in many non-harmonizing colors.

In Seoul we visited Severance Hospital, a large Christian enterprise maintained by several denominations, the Methodist and Presbyterian Schools for girls and boys and the Korean Exposition. That night we attended a Korean prayer meeting at the Methodist Church. As I heard that white-robed throng of several hundred joyously sing and fervently pray my heart turned toward the words of the Good Book: "They shall walk with me in white; for they are worthy."

That night we left for Mukden, the capital of Manchuria, that country's border being reached by noon of the following day. While our baggage was being examined we watched the crowds at the station, the most noticeable things being the tiny bound feet of the women and the dark blue garments of both women and men, in sharp contrast with the free Korean foot and the white clothing. Otherwise we saw little difference then and later on as we journeyed to Mukden and during the night and day spent there. In Mukden we visited the walled-in ancient Chinese City and the 300 year old tomb of a Manchurian emperor. The government's soldiers guard this tomb, the approach to which occupies an immense space with many buildings, courts and high walls resembling a palace. On the way out to the tomb we drove past literally hundreds of barren mounds, which the guide said were, "poor men's" graves. On the top of many of them were pieces of stone to weigh down the paper prayers placed on them from time to time.

In Dalny as in Seoul and Mukden there are many splendid buildings and excellently paved streets, the Japanese wisely making this possible. But in each of them there are the native sections with varying conditions of success or poverty. In such sections are the Christian churches and chapels, three of which we visited, one of the chapels being that of our promising Southern Baptist work. It is only one room at the native pastor's home but gives promise of steady growth, as in the case of the Danish Lutheran Church with its 300 members. Its pastor had been trained at our Bush Theological Seminary at Hwanghien, which made the 80 miles to China seem very few, even though a rough sea surged between. Farther up in Manchuria and unvisited by us is our S. B. C. work at Harbin. In the near future Mr. and Mrs. James who came out on the ship with me and are studying at the Language School at Peking, will take charge of the Manchurian work with headquarters in Harbin you can have a large part in this new work by faithfully praying for it.—Kathleen Mallory.

The State Mission Board of Arkansas decided to hold two meetings a year.

The church at Murray, Ky., of which H. B. Taylor is pastor, received last year 168 members, 72 of them by baptism. Chairs are required in the aisles to seat the people. Prayer meeting is attended by about 250 or 300 people. Their mission contributions probably exceed any Baptist church in the South in proportion to ability.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

An Adopted Orphan

According to your plan our B. Y. P. U. decided to adopt an orphan for Christmas. So we wrote the Superintendent of the Baptist Orphanage for information. He sent us the name and photograph of eleven-year-old Leroy Sanders.

Each member of the Union was asked to contribute what he felt able to a general fund which amounted to sixteen dollars when completed. Mrs. J. W. Courtney, Mrs. J. M. Myrick and Miss Ada Stevens were chosen as a purchasing committee. So they prepared and mailed a box the week before Christmas, that consisted of the following articles: 1 suit of clothes, 1 extra pair of pants, 1 cap, 1 tie, 1 shirt, 2 union suits, 1 pr. hose, 1 pr. shoes, 2 pr. overalls, 1 sweater, 1 bag of marbles, 1 hdkf., 1 tablet, 2 pencils, 2 bags pecans, 1 bag peanuts, 1 Christmas card and 1 Testament.

Our Union was organized in the summer and we have met regularly every Sunday since. The attendance continues fair even during the present inclement weather. We have about fifty members representing a small community in Perry county.

All of the old officers were re-elected for 1924.—B. Y. P. U. of Prospect Baptist Church, Mrs. T. R. Draughn, Cor. Sec'y.

MISSISSIPPI INDUSTRIAL AND TRAINING SCHOOL.

The Mississippi Industrial and Training School has a live and interesting B. Y. P. U. It was organized four years ago by the union of the church at Columbia and still retains its connection. With an original membership of twenty-four, it has now grown to two hundred. This includes all divisions.

The seniors have two groups, fully organized according to regulations, except that there are too many in each. All have completed the first manual, and are now ready for the second. Several have diplomas with two and three seals. In addition to purchasing their full equipment, contributions, though small, are regularly made to the salary of the pastor in Columbia.

Within the past two years these young people have organized three other B. Y. P. U.'s at Foxworth, Improve and Tylertown. Frequently demonstration programs are given in neighboring towns. Every year eight delegates attend the annual convention, from which inspiration and enthusiasm is brought back for the ensuing year.

Their Intermediates, Juniors and Sunbeams are fully organized, and bid fair to carry on the good work of the Seniors.

Many members have gone out from the school, and are continuing in active service. Hack Sanford, who was a group captain, is at A. & M.,

where he is a member of the band. Fannie Bell Allman, Jewell Sanford and Ether Gamble are students at the Woman's College in Hattiesburg. G. H. Suttle, a former president, has organized a live B. Y. P. U. at Clark Memorial where he is attending college.

The great need is for some adequate plan for religious meetings. Work is carried on under the difficulties and handicap of small, crowded rooms, with an insufficient number of seats. The State Parent Teachers Association has undertaken the work of building a chapel for Mississippi Industrial and Training School which will be of immense advantage to every organization.

We Are Finding Lots of Unions

The minutes of the association are coming in now and in looking through them we are finding a number of B. Y. P. U.'s that we had no record of. We are glad to see that most all of the minutes carry the B. Y. P. U. statistics showing that more and more the B. Y. P. U. is being recognized as holding a place in our church life alongside with every other phase of our work.

Hold On To the President You Have If He Is a Good One

The idea has gotten abroad that NEW officers have to be elected every six months, and in some unions I find that they change every three months. That may be all right in some cases, that is in cases where there are any number of the members who can serve efficiently as president, but those cases are few and far between. In most instances the large majority of the members are very much untrained, and therefore when we have worked in a president and he is proving efficient it is the safest thing usually to let him continue as president certainly for as long as a year and longer if a change cannot be made without hurting the work of the B. Y. P. U. A president just begins to learn the work well in six months and many unions die soon after a change is made. The members will receive good training as leaders and as presiding officers as Group Captains and as Vice-President. It is a good thing to elect officers every six months, but the same officers may be re-elected at the will of the union.

How Should Officers Be Elected?

The best way to elect officers is to appoint a nominating committee of about three. This committee meets and goes over the list of members selecting carefully one person for each office, taking into consideration the work each is to do. This list is then submitted to the B. Y. P. U. and the vote is taken. The action of the union should be submitted to the church in conference for ratification since the B. Y. P. U.

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

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is a part of the church and should be under church control. GROUP CAPTAINS should be appointed by the president, as he knows who will best serve with him in the work.

When You Read This

When you read this if your B. Y. P. U. hasn't sent in its report for last quarter please see that it is mailed right away. If it reaches us by the fifteenth it will be in time to get on the Honor Roll in the Quarterly if the union is A-1. Suppose you ask some one in the union (the Secretary) if the report has been sent in, and it will be a suggestion to them and a reminder in case they have not sent it in. We want it regardless of whether the union is A-1 or not.

Oakland Church Offers Medal to B. Y. P. U. Member Making Highest Annual Efficiency Record

We have a letter from Brother Lee B. Spencer, pastor at Oakland, telling of the organizing of their young people into a B. Y. P. U. They started off with a membership of twenty-two and have added seven new members within the last few weeks; this large membership is possible because the county A. H. S. is located there. As a matter of inspiring the young people to do their

best in the B. Y. P. U. work, Brother Spencer suggested that it would be a mighty good thing if some business man would endow a gold medal for the individual B. Y. P. U. member making the highest annual efficiency record. Prof. Luke Wallace very promptly agreed to institute the medal of a regular thing for the Oakland church and so it becomes effective. It is a splendid thing and will prove a mighty incentive for high grade Christian work on the part of these young people. We hope to announce later just the basis upon which the medal will be awarded, and at the close of the year to publish the results.

Our Baptist students will be planning right soon to attend one of the conventions held by the Inter-Board Commission. They meet this year February 8-10, Shawnee, Okla.; February 22-24, Murfreesboro, Tenn.; February 29-March 2, Raleigh, N. C. The Inter-Board Commission under the leadership of Mr. Frank H. Leavell is doing a splendid service for our Baptist students and these conventions will be high class in every sense of the word. He GUARANTEES student expression, hospitality unexcelled, speakers of world fame, conferences of pleasure and importance and announcements of future plans and programs.

CLASS OF SERVICE	SYMBOL
Day Message	
Day Letter	DL
Night Message	NM
Night Letter	NL

If none of these three symbols appears after the check (number of words) this is a day message. Otherwise its character is indicated by the symbol appearing after the check.

WESTERN UNION TELEGRAM

NEWCOMB CARLTON, PRESIDENT

GEORGE W. E. ATKINS, VICE PRESIDENT

BELVIDERE BROOKS, VICE-PRESIDENT

CLASS OF SERVICE	SYMBOL
Day Message	
Day Letter	DL
Night Message	NM
Night Letter	NL

If none of these three symbols appears after the check (number of words) this is a day message. Otherwise its character is indicated by the symbol appearing after the check.

Send the following message, subject to the terms on back hereof, which are hereby agreed to

Richmond, Va., Dec. 31, 1923

To Every Southern Baptist
Everywhere

Remember Southern Baptist Relief Day, Sunday January Thirteenth. This is the opportunity of Southern Baptists to do relief work through their own chosen agency, The Foreign Mission Board. Hear the cry of the starving and destitute. Be sure to observe the day in all Sunday Schools and Churches.

T. B. RAY

J. M. KESTER

Committee

Are you interested in the administration
of

HENRY L. WHITFIELD AS GOVERNOR OF MISSISSIPPI

If you are

KEEP POSTED BY READING THE DAILY CLARION-LEDGER

that you may

Intelligently defend his administration,
Constructively criticize it, and
Effectively co-operate with him.

Clarion-Ledger, Jackson, Miss.

Enclosed find \$1.25 for which send the Daily Clarion-Ledger, (including Sunday issue) during 1924 session of legislature.

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During Entire Session of
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Only \$1.25

EARL, ARKANSAS

On December 16, 1923, Rev. and Mrs. L. A. Meade, of Grand Lodge, Mich., closed a union meeting at Earl, Ark. The writer is not much in favor of union meetings, but when he knows his man, when he knows that he has a good Baptist with a good Baptist wife to play and sing, then he is willing to have a union meeting, provided everything else is right. That was the case in this meeting. It was the writer's privilege to invite Brother and Sister Meade here and they did loyal work for the Master. Brother Meade is an excellent singer, and his wife is his equal as a singer, and is a magnificent pianist; then she is a fine worker with women. Brother Meade does not hesitate to preach the gospel without fear. He certainly does

not respect sinners, either in the church or out of the church, yet he is not abusive or vulgar. All is in love backed up by the word of God. He is hard on the isms of the day. I take great pleasure in commending Brother and Sister Meade to the Baptist brotherhood of Arkansas and Mississippi, to the Baptist brotherhood of any of our Southern States. They will do your church and community great good. They will be in Arkansas, D. V., next spring. Write them at Grand Lodge, Mich. Better write early.

So far the Baptist church here has received seventy-five for baptism and twenty-two by letter. I am expecting others, for they have been coming every Sunday since the meeting closed. The Presbyterians received, I think, about twenty-five, and the Methodists about forty. On Decem-

ber 23 fifty-two were baptized in thirty-five minutes, and the administrator was very deliberate in the work.

With best wishes for a happy and prosperous new year.

—Patrick S. Rogers.

Centerville and Woodville.

We moved to these parts and began our work with the good people of Centerville and Woodville the first of December. The reception we have received has been every thing that could have been expected.

We find that under the leadership of their former pastor, Bro. G. H. Suttle, every department of the work is well organized and right down to business. Both of these churches have made an every member canvas for current and denomi-

national support, and plan to send to the State Mission Board, the first of every month, all funds collected on the 75 Million Campaign.

We were disturbed in our home last Tuesday evening and when we looked into the trouble we found that a heavily loaded dray and a yard full of B. Y. P. U.—pers had invaded our premises. They did not tarry long, but when they left the partry was all but moaning under the load of good things to eat, for the pastor, his wife and baby.

Pastors, get close to your B. Y. P. U. if you have no such organization, organize at once, it will pay you.

We are praying for a conscious leadership of the Holy Spirit as we try to serve Him by serving this people.

J. N. Miller.

Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

LAW ENFORCEMENT

Enquiries are reaching this office as to the attitude of two of our national officers in high places at Washington. Secretary Mellon has been receiving much criticism because of his connection with the distillery business before he became Secretary of the Treasury. No doubt all real prohibitionists are ashamed of Mr. Mellon's former business connections. Yet he has done fairly well in his high office. It is questioned by many whether anyone who ran with the liquor gang until forced out by law, will ever reach the highest efficiency in enforcing the law against liquor.

It affords us great pleasure, however, to state here that those in position to know, assure us that Major Roy Haynes, Federal Prohibition Commissioner, and who is in direct charge of law enforcement, is an ardent advocate of prohibition and its enforcement. Notwithstanding the fact that there are some officials high and low who are weak and indifferent, and some even traitors to the cause of prohibition, yet prohibition, upon the whole, is evidently increasing.

The federal agents now employed number 1,523. It would be next to miraculous, if out of this number there were no enemies in the camp. The greatest care that could have been exercised would not have prevented some wolves in sheep's clothing creeping in unawares. Every succeeding year will decrease the number of enemies in our ranks and make law enforcement an ever increasing success.

When we consider that just a few years ago the work of enforcing the prohibition law began against apparently insuperable odds, it is simply marvelous that it has met with its present success. No statesman, or even close thinker, in his most optimistic outlook expected to see the prohibition law perfectly enforced. Why should he? No other laws are.

But our present success is a prophecy and a guarantee that law enforcement will prove more and more effective with each passing year. And, if we should never go an inch further, our present achievements are well worth all the money, suffering and blood which we have invested in this greatest moral movement of the ages.

The statement is made that 90% of the shops in Chicago which supply wine for religious purposes are simply bootleg joints. Especially is this true of stores intended to supply wine for the use of Jews. If the nation can prohibit Mormons from having more than one wife as a part of their religious life, if it can prevent Indians from using peyote in religious ceremonies, it is hard to understand why it hesitates to shut down on this abominable traf-

fic. The size of the whole thing is that the belief that alcoholic wine is necessary for the symbolism of the sacrament is superstition pure and simply.

Despite unfavorable attacks on American prohibition by the wet English press, there come to America occasionally broadminded men from Great Britain, who return to their country with the truth. According to the Evening News (San Antonio, Texas) the Rev. Lionel B. Fletcher, an English evangelist, who, on his return home was asked what had impressed him most in America, replied that: "What impressed me most, besides the great wealth, is the wonderful success of prohibition. In the two months I was in the states I did not meet a single person who told me that it was a failure. Mission halls and rescue stations in the large cities are closed because the usual poverty caused by drinks is now absent."

A new magazine to be called The American Mercury is to be edited by Mr. H. L. Mencken and George J. Nathan. We have only one suggestion to make. Drop the second word from the title of the magazine. The Christian Science Monitor calls attention to the fact that Mr. Mencken holds the following opinion of the American people:

"And it is my fourth (and, to avoid too depressing a bill, final) conviction that the American people, taking one with another, constitute the most timorous, sniveling, poltroonish, ignominious mob of serfs and goose-steppers ever gathered under one flag in Christendom since the end of the Middle Ages, and that they grow more timorous, more sniveling, more poltroonish, more ignominious every day."

It is, of course, unnecessary for us to say that Mr. H. L. Mencken is a violent anti-prohibitionist. No prohibitionist ever held a similar opinion of Americans.

PRESIDENT COOLIDGE DETERMINED TO UPHOLD LAW

President Calvin Coolidge in his conference with the Governors made clear his determination to uphold the prohibition law in every particular.

He drove home to the assembled Governors the fact that the State is under an equal obligation to enforce the prohibition law.

The ideal arrangement would be for the federal government to control the sources of liquor supply and for the burden of prosecution in cases of petty violation to be upon the states. Where the state will not do its duty, the federal government should step in.

An almost unanimous verdict of the Governors of the United States in favor of prohibition is an indication of the widespread sentiment in favor of the law.

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HOW PROHIBITION WRECKED METHODISM

No other agency in America was more active in bringing about liquor prohibition than the Methodist Church. This we were told would wreck the church.

Nevertheless the Methodist Church has been sweeping forward in membership in a way "that is the astonishment of the organizations of the Christian world." It has attained a net increase in membership in one generation that is greater than the total membership today of any other denomination in America, except the Baptist and Catholic.

SHANNON

New Years Greetings to all the Record fairly:

I would like to tell you how very good our people have been to us. In the fall we had decided that maybe the work would go on better if they had a new pastor on the field; so we resigned at the home church; but they persuaded us to stay on. So we are very happy in our work on this field.

They began pounding us on Thanksgiving, then a nice new coat for wife given by the ladies of the Sherman Church. And I before Christmas, the men not to be outdone (I suppose) bought a fine new blue serge for myself. Then Oak Hill and Nettleton gave us generous poundings, including a fine new traveling bag from Nettleton S. S.

Of course we deeply appreciate all these splendid gifts but most of all to know that we have the confidence and love of our people. Then

we have some very choice saints though few in members at Plantersville and Temple's Chapel.

We have one very fine young man from Plantersville studying in Mississippi College for the ministry, Robert Rogers.

We began the new year with renewed courage for our Master's work. To Him be all the praise and honor and may all of us be enabled to do more for Him this coming year than ever before.

Faternally,
Chas Nelson,
Shannon, Miss.

Self-love and reason to one end aspire. —Pope.

Self-love, the spring of motion, acts the soul;
Reason's comparing balance rules the whole.
Man, but for that, no action could attend,
And, but for this, were active to no end. —Pope.

That the principle of self-love (or, in other words, the desire for happiness) is neither an object of approbation nor of blame, is sufficiently obvious. It is inseparable from the nature of man as a rational and a sensitive being.—Dugald Stewart.

It is manifest that self-love is in human nature a superior principle to passion. . . . so that if we will act comfortably to man's nature, reasonable self-love must govern.
—Bishop Butler's "Sermons."

THE SUNDAY SCHOOL LESSONS JAN 13.

R. A. Venable

Lesson Text: Gen. 47:1-12.

Golden Text: Jehovah will keep thee from all evil; he will keep thy soul. Ps. 121:17.

The lessons for the first six months are designed to familiarise us with the decisive events in the early history of God's chosen people. Each of these events registers a new point of departure in the development of God's unfolding purpose in the founding and training of a nation for serving a function in the world's history. Many of the special revelations made to the leaders of the chosen family are passed over by the plan of the lessons. Their experiences, observations, sacrifices and sufferings incident to their early history under the guidance of Jehovah are omitted, or left to the student to acquaint himself with in his daily reading. The background of the lesson the reader must traverse in his preparation for the lesson and of the lesson. The entire history of Isaac is passed over without mention and only one incident in the life of Jacob comes in for consideration.

The story of Joseph's life, marvelous in its simplicity and matchless in its beauty, giving a portrait of one of the most flawless characters to be found in the annals of time, is brought forward in only one scene in our present studies. Almost a paragon of human perfection, Joseph comes before us, in the splendor of his character; a character, the product of cruel hatred, of intolerable suffering untoward adversities and shifting fortunes under the guiding hand of Jehovah.

Through all these God is making a man and installing him in a position, to meet a situation which imperiled the very existence his chosen people. A famine has overtaken the land of Canaan, and God's chosen people are driven to dire distress. They must go to Egypt for bread for themselves and pasturage for their herds.

1. A prophecy fulfilled. Gen. 15: 13-14. The emigration of Jacob and his sons to Egypt under the pressure of a great famine was disclosed to Abraham. It is interesting to note how the fulfillment of this prophecy was brought about. It was no set purpose of the chosen family to fulfill this divine forecast. But all came about through the operation of natural causes, and the controlling desire of Israel for self preservation. Natural causes, and human volitions prompted by a crust of bread and grassy meadows, are assigned high values in the equations of God's purpose. When the problem is solved, the values appear at their real worth.

"God moves in a mysterious way his wonders to perform; he plants his footsteps on the sea and rides upon the storm." Wind and wave, famine and pestilence, friend and enemies do his bidding, and become vocal with his praises.

2. Israel provided for. The resources of God for the consummation of his purposes are always ample. His agencies and instrumentalities are as boundless as the assets of

earth and sky. They move along the line of his bidding, and contribute to the accomplishment of his purposes. Above the barren waste of a remorseless famine emerge God's agencies for the support of his chosen people.

(1) Israel's Arrival in Egypt. "Then Joseph went in and told Pharaoh and said, My father and my brethren, and their flocks and their herds and all that they have, are come out of the land of Canaan; and behold they are in the land of Goshen." (Gen. 47:1.) Pharaoh the king of Egypt had lent his kind offices to the coming of Israel into his country. Joseph, his prime minister, now apprises the king of their arrival, in Goshen, a land well suited topographically and geographically to the shepherd life of the Israelites. Its comparative isolation and the fertility of its soil, eminently adapted to become the home of a shepherd people where they could live in peace and plenty, and maintain their tribal unity, without mixture with the surrounding people. Statesman-like wisdom was shown in the selection of this land to be the home of this people. The social hatred, and national contempt of the Egyptians for shepherds, reinforced by their racial prejudices against the Semetic people, were all known to Joseph and brought under tribute by him in keeping his kindred and people pure from the degrading influence of Egyptian idolatry and social corruption. Getting good out of the evil things of life is the highest and best expression of all human wisdom. Joseph's interview with the king is not advisory, but a courteous disclosure of Israel's arrival, and the assignment of Goshen to them as a habitation within the realm of Pharaoh.

(2) Joseph introduces five of his brethren to the king. (Verse 2.) "And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds; both we and our fathers. And they said unto Pharaoh To sojourn in the land have we come, for there is no pasture for thy servants' flocks, for the famine is sore in the land of Canaan; now therefore we pray thee, let thy servants dwell in the land of Goshen." (Verses 3-4.)

These were picked men, selected by Joseph because of the strength of their character, their pleasing personality, their courteous demeanor, noted for their frankness and abiding faith in God's promise that the seed of Abraham should possess the land of Canaan, from which they were driven as "sojourners" in a land where both their race and their occupation were despised. They had been coached by Joseph, for their interview with the king. (See Ch. 46: 31-34.) Joseph was prime minister in the camp of Israel as well as at the court of Pharaoh. Their transparent honesty, and the pathos of their appeal won the heart of Pharaoh. Their request was granted. "And Pharaoh spake unto Joseph saying, Thy father and thy brethren are come unto thee. The land of Egypt is before thee; in the best of the land make thy father and thy brethren to dwell; in the land of

Goshen, let them dwell and if thou knowest any able men among, then make them rulers over my cattle." (Verses 5-6.) The victory is won. The crisis is passed. A heathen court becomes unwittingly subservient to the unfolding purpose of the God of Israel. The cloud of darkness, threatening to burst forth in destructive fury, is shot through with the beams of golden light of hope and joy. Israel is saved.

(3) A pathetic scene. The tender affection of Joseph for his old father Jacob is as touching as it is beautiful. This first man at the court of the king of Egypt, never shines more brightly in all his honorable career, than in his affectionate consideration of his old father. All of his splendid achievements pass into an eclipse in the presence of the luster of this undying affection of a noble son for an obscure and decrepit father.

The introduction of Jacob to the king is the fine purpose of Joseph by which he would confer a distinction upon the old patriarch. To bring honor to one's father and family, marks an excellency of character all too rare. It takes three generations to make a finished man, and several centuries to build up a great family.

"And Joseph brought in Jacob his father and set him before Pharaoh and Jacob blessed Pharaoh, and Pharaoh said, How many are the days of the years of thy life? And Jacob said unto Pharaoh, The days of my pilgrimage are a hundred and thirty years; few and evil have been the days of the years of my life, and they have not attained unto the days of the life of my fathers in the days of their pilgrimage. And Jacob blessed Pharaoh and went out from the presence of Pharaoh." (Vers. 7-10.) This pathetic episode in the life of Jacob is simple and beautiful. There are no courtly conventionalities; just an old man resting under the burden of years, in the court of a king, while the memory of the years of his life give up the burial places of her dead. The evil and the good of the past, crowd upon him, clamoring for recognition. It was not enough to say he was a hundred and thirty years old. The years of his life could not be measured in terms of time. The contents of the years must be invoiced and assigned their value. The good and the bad, his part and God's part in the drama of his life came within the circuit of his vision. God's presence and power had rescued him from a life of cunning craftiness and deceit. His confidence in God's promise to the seed of Abraham, anointed him in his pilgrimage as it had his fathers in the days of their pilgrimage. As heir of the promises, of God, he realized the matchless dignity of the position, he occupied in the unfolding of God's purposes in man's redemptive history. In God's plan, realizing his superiority to that of Pharaoh, he blessed Pharaoh. The less is blessed by the greater. In this transaction Jacob's faith rises to the highest possible expression. It is great in summing the assets of life to give God all the credit for the good he has wrought in us, and stand firm upon the high position to which our

faith and loyalty to his will and way have brought us. The old man now retires from the presence of the heathen king whom he blessed, leaving him to interpret the meaning of the life of an old patriarch of a nomad tribe, whose gaze was far away to the future. This story closes in language to the credit of Joseph and the safety and sustenance of Jacob, his sons, servants and herds. So another chapter is added to the history of Jehovah's method in the training of a people, preparing them to become more and more the recipients of his special revelations and the channel through which the world was to be blessed.

Study Course Week, March 9-14. Decide on the books you will study and order them now.

Don't forget the place and date, Jackson, March 18-20, State Sunday School and B. Y. P. U. Convention. Everybody invited.

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CLARKE COLLEGE NEWS

The faculty and student body assembled for work Tuesday, January 1st, after enjoying the Xmas holidays. The students returned more optimistic and more determined to do better work than ever before. The enrollment is rapidly approaching the one-hundred fifty mark. A number of new students have enrolled this week and others are planning to come within the next few weeks. Our work is so arranged that we can easily care for students who wish to enter now. We offer four years of accredited high school work and two years of high standard college work. Our expenses including tuition, fees, board and room rent for the remainder of the session not exceed one hundred sixty dollars.

Our student body is wide awake in all affairs pertaining to college life. Our boys basket ball team promises to be the best in the history of Clarke College and one of the strongest teams in the state. Coach Caylor has arranged an attractive schedule for this season. The girls basket ball team is also making an enviable record. Miss Fay Armstrong, formerly of Chunky, but now of Newton, is captain of the team.

We have four active literary societies, the Phi Delta Kappa and Euterpean for the young ladies and the Aurelian and Platonian for young men. Interesting and instructive programs are rendered each week in the above societies. The students train themselves in both debating and in public speaking. We are planning a series of inter-collegiate debates during the spring. Thus far our debaters have one victory to their credit and no defeats marked against them. W. B. Evans of Carthage and W. L. Meadows of Mize represented the college in the first debate.

We are especially proud of our B. Y. P. U. record. We have made a general average of ninety-nine since the beginning of the session. Practically all of our students attend B. Y. P. U. and take an active part in it. W. W. Cross of Meehan has been elected president for this quarter.

On each Saturday night, we have the opportunity of hearing sermons by our young preacher boys. The following having preached during the session: A. H. Childress of Sardis; R. C. West of Tupelo; D. W. McDaniel of Osyka; Oscar Williams of Rome; F. L. Haire of Pittsboro; G. E. Wells of Klein.

The student body edits an interesting college paper known as the Clarke College Booster. Miss Helen Clark Dekalb is editor-in-chief.

Our library is being enlarged. We expect to have at least fifteen hundred new volumes added before the close of school. We would appreciate books from any of our friends throughout the state.

We are growing in every way and we are anxious to share our opportunities with the boys and girls of Mississippi who should be in school. If any one desires further information, write us.

—T. J. Farr.

ARE YOU SAVED?

People as a rule are too careless with words. They do not say what they mean, or they do not mean what they say. Also they do not take others to mean what they say, or to say what they mean. And so careless are some people in their use of words, or in their hearing of words, that really they do not get anything definite out of anything.

I have on my mind the word "Saved." what does it mean? Theologically it means: "To deliver from sin and its penalty, and bring into spiritual life" (Webster.)

The majority of nominal Christians when asked, "Are you saved?" will blush; and as a rule the majority of them will answer in this way: "I hope to be," or "I hope so." But occasionally you will find some who having worn off their timidity by establishing a reputation as a christian will answer: "Surely," or "yes," very positively. But you may press the question a little further and ask: "Do you know you are saved?" and their answers will vary, sharply. One will say: "Yes if I hold out." Another will say: "Yes, I know I am saved, now, but it is possible that I might fall from grace and finally be lost at last." Another having more confidence in himself will say plainly: "Yes I know I am saved." But you might press the question still further and ask: "Are you sure you are saved for all eternity?" and the most of them will begin answering you again with an "if," but occasionally one who has abundant confidence in himself, might, still answer very positively: "Yes I am quite sure that I am saved, now, and saved eternally." But you might press the question still further and ask: "How do you know it?" This question will bring the "acid test." He may say: Because I know that I shall remain faithful, and obedient to my Master; and there will be laid up for me a crown of life.

Why is it that nominal Christians will make such answers to such important questions? It is because they are "nominal" Christians, and not really saved. Once in a while when asking an individual the question: "Are you Saved?" The answer will come in a mild tone, "yes." You may press the question further by asking: "Do you know you are Saved?" And in the same quiet tone, the answer will come, "yes." You may press it still further by asking: "Are you sure that you are saved for all eternity to come?" The same answer will come, quietly, "yes." Then you may ask: "How do you know it?" He will then answer with words to this effect: "I know it because I believe in the Lord Jesus Christ; and He said, that: 'He that believeth on me hath everlasting life.' He also said, that the believer 'shall never perish.'—'Can not come into condemnation'—'and I will raise him up at the last day.' 'And I know I am saved because I know that I believe Him, and I know that He will keep His word.'"

What is the difference between this individual and the one previously examined? One is a nominal Christian,—a Christian in name only.—He doesn't base his eternal

security in Christ and His word at all, but upon himself. Oh! yes, he will say he believes in Christ, but he does not. The other is a true Christian not only in name, but in reality. Why? because he bases his eternal security altogether in Christ and His word. It is a sure test.

—J. E. Heath,
Duck Hill, Miss.

FIFTH AVE., HATTIESBURG

I am writing you on the last day of 1923, and the closing day of my third year as pastor of the Fifth Avenue Baptist church, Hattiesburg Miss. These have been marvelous years. I have seen God's working here in these three years in a wonderful way. He has answered many prayers. I have been led to stronger faith than ever. I have seen his work go on by leaps and bounds, and at times over a strong opposition.

When we begun here the church had 90 members, very much discouraged. The members were leaving to other churches very rapidly. They were having only supply preaching, by a splendid man, but that kind of work will kill any church if continued long enough. They were paying only \$50.00 per month. When they called me they paid me \$90.00 per month and the Board \$60.00. At the end of the first year, the church assumed all self support. At the end of the second year they increased the salary. In the mean time they repaired and painted the church.

We have received in the three years 207 members, 3 have never been baptized, so we count only 204. We now have a net membership of 250. December has been my best month in the way of receiving members in the regular work. We have received 11. In June of this year we planned to build a new brick church. A good start has been made.

I am not writing this letter to move on. We are more strongly entrenched in the affections of our people than ever. We are facing the future with great hope. As we begin the new year next Sunday, we are expecting the greatest day we have ever had. We shall ordain three new deacons. Let me say further, Brother Lightsey, our underpaid paper man put the Baptist Record into almost all our homes.

—M. J. Derrick.

Mr. Aubry Wilds our B. Y. P. U. man did a unique and great thing for the orphan children this Christmas. In October he came out with his kodak and made a picture of each child and had the name and age put on it and sent to the different BYPU's over the state asking that they play Santa Claus to that child. The result was that each child received a box all his own and some of them were worth from \$15.00 to \$25.00. That is helping in a great way and from the many nice letters I think it helped the BYPU's. How shall we ever thank Bro. Wilds and the B. Y. P. U.s for this kindness? Well we'll just try to be worthy?

STATE'S INCOME INCREASED ANNUALLY, \$1,726,079.59

In the budget for 1924 and 1925, the State Tax Commission is one of the few departments of the State government that is not asking for any increase in its appropriations by the Legislature.

Chairman Duncan L. Thompson shows what the Commission has been doing in the following words:

"There is nothing that the State Government needs more than Money to pay the Appropriations, which will be made by the Legislature of 1924. Everything should be done to enable the Tax Commission to enforce properly the Tax Laws of the State.

The Assessment of the State for the year 1922.....\$708,395,757.00

The Assessment for 1915 (the last year before the creation of the Tax Commission) of State..... 420,715,826.00

An increase in valuation of.....\$287,679,931.00

"This is an increase in State Tax at 8 mills (the present State Tax Rate), of \$2,301,439.45; but it might be contended that this is due to an increase in the State Tax Rate; nevertheless, this is an increase in State Tax at 6 mills, (which was the State Tax Rate, when the Commission was created) of \$1,726,079.59.

The Tax Commission Has Increased the Annual Income of the State Treasury \$1,726,079.59

"Many years ago, Hon. Wirt Adams, as State Revenue Agent, collected in round numbers, \$1,000,000 of back taxes from the railroad companies. Hon. Stokes V. Robertson, as State Revenue Agent, has recently won a suit against the Fire Insurance Companies for \$800,000. Thus it will be seen that the Tax Commission has increased the Annual Income of the State government for each of the last five years as much as these two great suits combined. This has been done by increasing the assessments of the counties, which had previously been grossly undervalued, and had for a long time been escaping their just portion of the cost of State government. Some counties were increased to four times their former valuation.

"In addition to the millions of dollars of State ad valorem taxes collected, through the equalization effected by the State Tax Commission, the Commission has collected \$397,317.84 of Inheritance Taxes up to the first day of October, 1923. Of this amount, \$100,754.72 was collected within the fiscal year beginning October 1st, 1922. Thus it will be seen that the Commission is not only collecting enough taxes to support the Department, but even to support several other departments of the State government as well.

"We wish for the Legislature to appreciate just what the State Tax Commission means to the State government. The crippling of the State Tax Commission would mean the crippling of the State Treasury. This has not enough income now to supply the needs of the people of Mississippi for education, hospitals, Confederate pensions, etc. A fair consideration of the work of the Commission will persuade the Legislature that the power and equipment of the Commission should be extended; and that it would be the height of folly to cripple the Commission by restricting its authority or by failing to provide adequate appropriations for its operations."

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DECEMBER RECEIPT ON 75 MILLION CAMPAIGN

The December receipts on the 75 Million Campaign were disappointing. We would urge the pastors and churches not to become careless in the matter of collecting and remitting campaign funds monthly. A great number of churches have reported to the office that they have put on the budget plan for 1924 and we are hoping that the monthly receipts will be greatly enlarged. The monthly remittance is the heart of the budget plan.

Please report errors and correction will be made.

Church Amount
J. F. Gardner, Mendenhall, Miss., \$3.00

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North Carrollton 5.00
Vaiden 30.00

Chickasaw County
Egypt-Hebron 7.25
Houlka 46.00
Houston 2.65
Mt. Olive 1.65
Okolona 6.00

Choctaw County
Ackerman 12.00
Chester 5.00
Clear Springs 3.00
French Camp 9.00
New Zion 25.00

Claiborne County
Port Gibson 5.00

Clarke County
Antioch 22.50
Enterprise 27.75
Fallen Creek 20.00
Harmony 3.00
Pleasant Grove 30.00
State Line 22.50
Union 10.00

Clay County
Coahoma County

Clarksdale 25.00
Coahoma 63.10
Lulu 20.88
Rich 30.00

Copiah County
Hazlehurst 200.00
New Zion 3.25
Sylvarena 4.73
Wesson 5.00
White Oak 80.75

Covington County
Collins 68.00
Leaf River 18.00
Rock Hill 10.00

De Soto County
Hernando 170.00

Forrest County

Central 8.00
Greens Creek 8.50
Hattiesburg-Immanuel 23.54
Hattiesburg-Main Street 413.40

Franklin County
Meadville 45.00
Spring Hill 50.00
Union 12.50

George County
Green County

Avera 15.35
Leakesville 45.00
Pleasant Hill 28.00

Grenada County

Grenada 1st. 10.00

Hancock County

Kiln 10.00

Harrison County

Gulfport 1st. 72.38

Gulfport 2nd-Grace Memorial 7.25

Hinds County

Clinton 47.79
Davis Memorial 85.00
Jackson 1st. 519.80
Jackson 2nd. 12.00
Learned 10.00
New Salem 30.00
Palestine 10.00
Terry 233.00
Utica 20.69

Holmes County

Antioch 8.00
Central 88.25
Goodman 54.65
Pickens 241.68
Saron 25.50
West 20.90

Humphreys County
Isaquena County

Itawamba County

Jackson County

E. Moss Point or New Prospect 30.55
Vanceleave 6.00

Jasper County

Heidelberg 16.00
Montrose 64.00
Stringer 6.81

Jefferson County

Jefferson Davis County

Ebenezer 14.00
Hathorn 12.00
Phalti 29.40
White Sand 10.00

Jones County

Ellisville 35.00
Laurel 1st. 215.25
Ovett 44.00

Kemper County

Black Water 46.00
Friendship 35.00
Salem 33.50

Lafayette County

Bethel 6.00
Concord 15.50
Taylor 25.00

Lamar County

Good Hope 5.00
Lumberton 242.05
Oloh 6.75

Lauderdale County

Bethany 26.00
Goodwater 1.00
Kewanee 50.10
Long Creek 20.00
Meridian 1st. 443.10
Meridian 8th Ave. 14.00
Meridian 15th Ave. 123.03
Meridian 41st Ave. 43.25
Meridian Southside 26.00
Mt. Vernon 20.00
Oak Grove 38.90
Pine Grove 7.00
Salem 5.50
Toomsaba 10.50
Monticello 108.00

Lawrence County

Monticello 108.00

Leake County

Friendship-Lena 18.50
Midway 3.00
New Hope 20.00
Standing Pine 12.00
Walnut Grove 102.00

Lee County

Camp Creek 5.00
Center Hill 12.00
Richmond 14.46
Saltillo 3.00
Verona 46.50

LeFlore County

Greenwood 470.00
Schlater 36.00

Lincoln County

Brookhaven 201.58
Clear Branch 60.00
Heucks Retreat 39.00
Little Bahala 50.00
Montgomery 55.00
Mt. Moriah 39.82
New Prospect 105.00

Lowndes County

Columbus 1st. 295.85
Columbus 2nd. 16.50
Pleasant Hill 55.00

Madison County

Camden 25.00
Canton 144.33

Marion County

Bunker Hill 5.00
Clear Creek 3.25
Columbia 107.50
Greenville 10.00
Improve 5.00
Kokomo 10.00
New Hoppe 20.00

Marshall County

Potts Camp 15.00

Monroe County

Aberdeen 161.60
Prairie 10.00

Montgomery County

Bethsaida 7.00
Unity 146.00

Neshoba County

Dixon 33.25
Hope (Indian) 2.25
Mt. Carmel 4.40

Noxubee County

Shuqualak 4.00

Newton County

Good Hope 10.80
Lawrence 20.00
Newton 361.75
Oakland 8.50
Union 76.25

Oktibbeha County

New Hope 5.40
Starkville 181.27

Panola County

Courtland 7.50
Good Hope 70.00
Sardis 23.40
Union 10.50

Pearl River County

Picayune 36.00
Pine Grove 20.52
Spring Hill 9.45

Perry County

Good Hope 4.05
Oak Grove 35.00

Pike County

Bala Chitto 66.10
Bogue Chitto 5.00
Friendship 35.00
East McComb 13.00
First McComb 381.90
Silver Creek 3.00
Silver Springs 48.10
Terry's Creek 56.20

Pontotoc County

Cherry Creek 72.00
Oak Hill 25.00
Toxish 14.28
Zion 10.50

IN MEMORIAM

Mrs. Helena M. Graves

After sixty-six years and nine months, a beautiful life, Mrs. Helena Margaret Graves, the wife of Henry Graves of Roxie, Miss., passed away. She died October 12, 1923, at her home. She was married to Mr. Graves February 17, 1881. For over forty years she lived a consistent life in Union Baptist church. Mrs. Graves was the mother of eight children. Besides her husband the following named children survive her: W. L. Graves, Stanton, Miss.; J. S. Graves, Sierra Blanca, Texas; W. H. Graves, Merrigold, Miss.; B. F. Graves, Greenwood, Miss.; and Mrs. H. B. Ne'son, Roxie, Miss.

Sister Graves has fallen asleep, and in that quiet she rests from care and toil, awaiting the happiest hope of our Christian faith, the resurrection of the body. We deeply mourn her loss, but, as best we can, yield to a higher will than ours. In sadness.—Her Pastor, A. P. S.

Prentiss County

Booneville 175.00
Gaston 57.00
Oak Hill 10.50

Quitman County

Belen 2.50
Marks 104.33

Rankin County

Brandon 81.35
Cato 15.00
Concord 35.50
Mt. Creek 11.50
Rehoboth 9.00
Star (N. Liberty) 6.50

Scott County

Bethlehem 14.00
Branch 15.00
Homewood 3.00
Hopewell 5.42
Jerusalem 44.00
Line Creek 7.20
Oak Grove 27.00
Pulaski 17.50
Sardis 7.00
Springfield 25.00

Sharkey County

Anguil'a 4.78
Cary 20.00

Simpson County

Antioch 2.00
D' Le 53.25
Magee 3.00
Pinola 104.70
Pleasant Hill 15.00
Shivers 21.00
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Smith County

Goodwater 12.93
Sylvarena 148.60

Stone County

Big Level 5.00

Sunflower County

Inverness 121.00
Rome 37.75
Sunflower 20.00

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Bethany (At Enid) 36.00
Charleston 52.00
Sumner 39.00
Tutwiler 41.00

Tate County

Hickory Grove 10.00
Tyro 15.00

Tippah County

Ripley 63.13

MORIAM

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Miss County	175.00
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Tunica County	
Tunica	6.30
Union County	
New Albany	12.00
New Harmony	38.82
Walthall County	
Magees Creek	5.00
Salem	9.00
Tylertown	134.00
Warren County	
Washington County	
Glen Allen	6.00
Greenville	365.10
Wayne County	
Buckatunna	29.85
Clara	10.00
Waynesboro	117.50
Webster County	
Harmony	27.00
Mantee	63.00
Wilkinson County	
Winston County	
Enon	1.40
Good Hope	21.50
Mt. Carmel-Noxapater	55.95
Yalobusha County	
Big Springs	19.00
Elim	26.00
Mt. Gilead	5.00
Oakland	26.55
Tillatoba	9.50
Water Valley	165.01
Yazoo County	
Anding	31.00
Bethel (Black Jack)	80.00
Hebron	50.00
Yazoo City	115.05

SEEING EGYPT AND THE NEAR EAST TODAY

By
WILLIAM C. CARL
(Organist of the First Presbyterian Church of New York)

Can you imagine anything so al-luring as to sit on the Terrace at Shepherd's Hotel in Cairo, and watch the streams of Arabs, Bedouins, dervishes, Hindus, Soudanese, Turks, Armenians, Abyssinians, Greeks, Syr-ians, all in native dress together with people from every nook and corner of the world? Then, there are the fakirs with their wares to sell!—across the street a monkey dances,—then, a procession ad-vances,—it is a Moslem returning from his pilgrimage to Mecca, re-quiring many days on a camel and now insuring his entrance into Paradise, because of the trip. There are many in the procession,—flowers, etc. Sometimes, several camels to add to it all. There is an endless variety, and all in a blaze of light, for the night begins late in Cairo.

We dined in wonderful gardens with a balmy breeze amongst the palm trees, and no one hurried. Cairo is beautiful. It was a balm after the long trip although the weather was always kind. We were impressed with the sublime gran-deur of the Pyramids and the Sphinx. I was loath to leave the desert. It has many charms. The great tombs, with their slabs of Alabaster! The dragoman will hold the taper behind one so their beauty can be seen. Coming back in the late afternoon we drove through the park on the banks of the Nile, radiant with the setting sun, and filled with people for it was a Sunday after-noon. We passed the Scribes seated

at small tables in the public square. Ninety-five percent of the population is uneducated, and the majority can neither read nor write. Consequently these gentlemen are kept busy and for a few pennies will write a letter in almost any lan-guage.

The Mosques in Cairo excell all others on the trip, and are even finer than the great St. Sophia in Constantinople which is going some. Then, the relics from King Tut's tomb from Luxor, now in the Musee are gorgeous. The pictures give no idea of their magnificence and beauty. The Musee itself is a wealth of wonderful things. Of course everyone goes to the Bazaars Little narrow streets with the booths on both sides. Sometimes it takes hours to strike and com-plete a bargain with these orientals, and then he always gets the best of it! The goldsmith's street is so narrow, scarcely two persons can pass on foot. I drove to Sakkara to get a glimpse of the Pyramid in steps,—then Memphis with the great statutes of Rameses II,—after-ward on to Heliopolis where a Muezzin was giving the call to prayer high upon a Minaret. I wait-ed to hear him as his voice was very musical and the chant resem-bled the Gregorian. This call is giv-en five times daily at every Mosque where the Mohammedann religion prevails. We saw the tree under which the Holy Family remained three months while during the flight into Egypt, and also the locality where Moses was found in the rushes by Pharaoh's daughter. At the Musee we saw the Mummy of her father.

These few incidents will give a little idea of the city, which must include a sail up the Nile which was charming. One of the boatmen play-ed on his native drum in perfect rhythm, another danced, and our dragoman sang. All with great dignity. It was with reluctance that anyone bade adieu, to this great oriental city of such beauty and charm. The Nile Valley is fertile and productive. On the trip, by train to Alexandria, we could see it well. There we saw Pompey's Pillar, one of the seven wonders of the world.

Damascus, although quite differ-ent, was intensely interesting. The street called Straight presents a sight such as one sees no where else. Imagine this old thoroughfare of Bible-days, filled with a continuous procession of Camels, Donkeys, Sheep, Goats, Dogs, and People of every kind and condition. On either side are the bazaars where the bargaining is continuous. One never knows when the bottom price is reached. A dollar bill, however, will often do the trick! The house of Annanias is nearby, and a drive outside the gates along the city wall shows the place where St. Paul was let down in a basket to save his life. Not far from this is the house of Naaman the Syrian. The Veiled Women were asking for "back-sheesh" (money) as we entered the great Mosque where the dust of St. John the Baptist is kept. Many of these poor women now discarded from the Harems which no longer

exist, seem to find it difficult to live as previously. The living condi-tions in oriental cities are not to be envied.

Mohammed refused to enter Dam-ascus. He argued that as the city was a Paradise on earth, should he go there he could never enter the greater Paradise above so returned to his former abode. On the long trip over the Great Desert we saw thousands of sheep with their Shep-herds. The great caravans-of camels were of unending interest. These poor beasts are the only means of conveying merchandise, and are utilized the same as our great ex-press companies here. We had glimpses of Tiberia, Nazareth, the Dead Sea, the River Jordan, Mt. Carmel, Heifa, Jaffa and the Sea of Galilee in which I washed my hands. Jerusalem was wonderful. In the church of the St. Sepulchre, the Greeks were holding a service. The Temple gongs were the most musical I have heard. We entered the most sacred place in the world, holding lighted tapers. The Mosque of Omar is magnificent, standing as it does on the site of Solomon's Temple with the Mount of Olives and the Garden of Gettsemane in full view.

We visited the Wailing Wall of the Jews, the Via Dolorosa, Solo-mon's Quarries where the Knight Templars of our party held a serv-ice, the room where the Last Sup-er was held together with in-numerable points of interest which claim attention in the Holy City. The pavements are of cobble stones and so slippery that they give the appearance of having been polished

for they have been there for cen-turies. Bethlehem is only six miles

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distant and the trip to this quiet and peaceful spot was a joy. There is still much color and oriental splendor preserved throughout the Near East, and Egypt today, for a large part of the population hold to old traditions, the native dress and customs of centuries ago.

A cordial welcome was always extended by these far away peoples, living as they do remote from the civilization of the new world. Perhaps the most impressive sight was the appearance on the platform of the railroad station at Jerusalem of Refugees from the Near East Headquarters. First a company of Boy Scouts in uniform marched by the train, then a company of Girl Scouts and finally a band of boys who played remarkably well. As these happy Armenian children, refugees as they were, marched waving the stars and stripes, and singing our National Anthem, it was an experience that will always remain bright as we sped away to regain the good ship Tuscania which was waiting to bring us home.

BAPTIST ORPHANAGE

THE ORPHANAGE XMAS BOX

Through the kindness of Jno. W. Saunders and other intested friends, a beautiful Christmas was provided at the Country Club for the children of all the Orphanages in Jackson.

At two o'clock Monday, the cars began to roll into our yard, and no sooner had they stopped, than they were filled with happy children and rolled away to the Country Club. By three o'clock nearly 500 happy hearts and eager faces were gathered in the spacious hall around a tree beautifully decorated and laden with all kind of presents for the children.

After some songs by the children and stories by friends, Santa took charge and the presents were distributed and the children served with fruit, candy, cakes and eskimo pies to their hearts content. Then the cars began to line up for the homeward trip. All reached home safe and happy. All claiming that they had the best time ever.

Many thanks to Mr. Saunders and the friends who helped.

On December 18th, the Board met in annual session. Only a few of the members met and there was very little business to be attended to, but we had a happy social time together. The members present, seemed to feel a good degree of satisfaction over the condition of the children, and the management generally. We always enjoy having our Board members with us.

Some good friend in Jackson sent us a cage of squirrels, consisting of four of the beautiful little animals. This is the most popular resort on our place, the children stand around hour by hour watching the antics of the squirrels.

I am sorry we are not able to give the name of the donator, but the colored man who brought them out did not know the name of the lady and did not know where she lived. We shall appreciate any in-

formation leading to the identity of the donor that we may write her a note of thanks.

Death of Jim B. Whisenant

Jim B. came to the Orphanage when a baby at the age of 10 years. He was placed with a family in Pearl River County, where he remained until last August. Early in the year he developed T. B. which spread rapidly over his lungs until in August he was found to be rapidly wasting.

The man not being able to provide for him, sent him back to the Orphanage. He was carried immediately to Sanatorium and after an examination he was found to be incurable, and could not be received. He was brought back to the Orphanage and a little house fitted up for him on the Orphanage ground where he had every care that could be given until December 21st, when he passed away.

He was a Christian boy and did not fear to die. He leaves a sister and some other relatives who mourn his death. May the Lord bless and comfort them in their bereavement.

One of the most handsome donations the Orphanage has ever received was set of silver ware consisting of 14 dozen knives and forks, 14 dozen teaspoons with table spoons and butter knives to follow. This service was presented by the Columbus W. M. S. and other societies and friends of that district. This certainly adds to the appearance of our dining room, and we are truly grateful to these good people for this kindly help.

Christmas has come and gone and it was one of the greatest times we have ever had. All the children were well; the weather was fine, and our children had all the good things they could enjoy both to eat and to play with, and they are not over it yet.

Santa Claus has certainly been good to us this Christmas. We are profoundly grateful to all who in any way contributed to our Christmas joy.

Through the liberal kindness of Mr. Garner and Mr. Kennington 43 of our older girls received \$12.80 as a Christmas present, to spend as they chose. Miss Bryant and Mr. Bird carried them to town and they did their own shopping. Most of them spent their money wisely buying things that were really useful. They think Mr. Green is about one of the greatest and best men any where, and we count him among our best and most helpful friends.

Many thanks from all at the Orphanage to Mr. Green.

MAGEE AND SANATORIUM

It might be of interest to the brotherhood in Mississippi to learn something of the work here inasmuch as they, through the State Mission Board, are fostering the work at the Sanatorium by an annual appropriation. The Magee church at the beginning of the new

year heartily and unanimously voted to go to full time with the Sanatorium, thereby giving the pastor a greater opportunity for the growing situation at the T. B. Sanatorium. The inmates and staff number already about four hundred, and Dr. Boswell says that within the next sixty or ninety days there will be more than six hundred. And the prospects are that within the next year or so it will grow to much larger proportions. To my mind this work at the Sanatorium with the Magee church is one of the most inviting fields in Mississippi. There is no place so unique and no pastorate so appealing as this is to me. It is a happy combination of a pastorate and Sanatorium work, with the time of the pastor about equally divided. The church is not so large that they demand all of a man's time and energies. Neither are they weak that they cannot do what they set themselves to do by the grace of God. And the opportunity and inspiration of mixing with that fighting army at the "San"! They are a valiant crowd, fighting the fight of their lives against the "Bugs". It is a great task for them individually, and to have a share with them in it is indeed a pleasure. It is "work" indeed while one "rests". A little story: One of the patients tells us that she had a beautiful and lovely dream (evidently during a short nap) and in the midst of it there came the call, clear and distinct, from the nurse in charge, "Rest Hour"! And lo, and behold, she had to quit her dreaming and get down to "work". And I might say that "rest hour" means that everybody must get on the job of "resting". Nobody is allowed in the wards except the nurse. Doctors and preachers and all must get out and stay out, except in case of emergency.

Something of the nature of our work there. I spend one and two afternoons a week in the wards during "recreation hours", which is from 2:00 to 4:30 p. m., visiting each and every patient personally, seeking to cheer and buoy them in spirits, watching an opportunity for serious turn in conversation, and, when opportune, read the Bible and pray. As time passes and we become more acquainted, the latter is more and more requested. Then where there are several in one ward, I hold a short service occasionally. And many special visits are made to patients who might be in more critical condition. On these daily visitations I carry papers, magazines, and aid our W. M. U. in the distribution of flowers. And once a month I hold a public service in the assembly hall for the convalescent patients. Members of our church rendered these patients a Christmas program, "Bethlehem", on night after Christmas.

—Jesse L. Boyd, Pastor.

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